
THE CRITICAL REVIEW.

For the Month of *October*, 1765.

ARTICLE I.

A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion. With Notes and Observations. By Nathaniel Lardner, D. D. Vol. II. 4to. Pr. 10s. 6d. sewed. Buckland.

THIS learned and laborious author having, in a former volume *, considered every passage relative to the Christian religion, in all the Jewish and heathen writers of the apostolic age, proceeds, in the volume now before us, to examine the testimonies of the heathen writers of the second century.

In his account of the writings of Josephus, he had rejected, as an interpolation, the celebrated passage, which is now found in the Antiquities of that author, concerning our Saviour; but finding that some learned men are still tenacious of it, he endeavours, in the preface to this volume, to answer several objections alledged against his opinion. The alterations, he says, which are proposed by the learned author † of a Dissertation on this subject, as emendations of the text, are destitute of authority; the objections taken from the want of connection in the place where the passage stands, and from the silence of all ancient Christian writers before Eusebius, and of some others after him, remain in their full force. He adds, that the word *Christ*, or *Messiah*, appears not in any place, in all the works of Josephus, excepting two; namely, the paragraph we are now considering, which is in the eighteenth book of his Antiquities; and a passage in the twentieth book of the same Antiquities, where mention is made of *James the brother of Jesus*,

* See Crit. Rev. vol. xix. pag. 35. † Dr. N. Foster.

who is called Christ. This, he thinks, is a good argument, that these two passages are interpolations: for Josephus had many, yea innumerable occasions, for mentioning that word, and speaking of the expected Messiah. But that word is not to be found any where in him, excepting these two passages, where he is made to speak of Jesus Christ. He must have designedly and studiously avoided that expression; and it is incredible that he should bring it in for the sake of Jesus, our Saviour, for whom he cannot be supposed to have had any favourable regard.

‘It appears to me (continues the Doctor) to be the wisdom and the interest of Christians, to adhere to, and improve, the genuine works of Josephus, and to maintain their integrity, instead of attempting to vindicate passages, which are so justly suspected to be interpolations.’

We esteem Dr. Lardner for the justice and spirit of this remark. Christianity can derive no credit from false attestations; and credulity is one of the meanest foibles of which a writer can be guilty.

The ninth chapter, which is the first in this volume, contains the letter of Pliny the Younger to Trajan, concerning the Christians, and Trajan’s rescript, with notes and observations, and an account of the persecution in the time of that emperor, generally reckoned the third heathen persecution.

‘Those epistles (our author observes) bear testimony to the innocence of the first Christians, in their solemn worship, in their meal, some time afterwards, and in their whole lives. There was not any crime, besides that of their religion, proved against any of those that were brought before Pliny. Even their accusers and prosecutors appear not to have alledged any thing else against them, but that they were Christians. He examined deserters; he put to the torture two women, who were ministers, or deaconesses; and yet he discovered nothing but what was quite harmless. The only charge against them is (what Pliny calls) an absurd superstition, and obstinacy therein.—Trajan knew not of any offence they were guilty of, excepting only their not supplicating to the gods.—The honesty and innocence of these men oblige us to pay a great regard to their belief and profession of the Christian religion.’

The tenth chapter contains an account of Epictetus, and Arrian, who drew up the *Enchiridion*, and discourses of Epictetus, with observations on two passages* in these discourses, which have been supposed, by many learned men, to relate to the Christians.

The first is dubious; the second is more determinate. Epictetus (speaking of intrepidity, and particularly with regard to a tyrant, surrounded by his guards and officers) says, "Is it possible that a man may arrive at this temper, and become indifferent to those things, from madness, or from habit, as the Galileans? and yet that no one should be able to know, by reason and demonstration, that God made all things in the world?"

The Doctor having shewn, that by *Galileans* the Christians are here intended, cites the following pertinent remark from the translation of the ingenious Mrs. Carter:

"Epictetus probably means, not any remaining disciples of Judas of Galilee, but the Christians, whom Julian afterwards affected to call Galileans. It helps to confirm this opinion, that M. Antoninus mentions them by their proper name of Christians, as suffering death out of mere obstinacy. It would have been more reasonable, and more worthy the character of these great men, to have inquired into the principles on which the Christians refused to worship heathen deities, and by which they were enabled to support their sufferings with such amazing constancy, than rashly to pronounce their behaviour the effect of obstinacy and habit. Epictetus and Antoninus were too exact judges of human nature, not to know, that ignominy, tortures, and death, are not merely, on their own account, objects of choice. Nor could the records of any time, or nation, furnish them with an example of multitudes of persons of both sexes, of all ages, ranks, and natural dispositions, in distant countries, and successive periods, resigning whatever is most valuable and dear to the heart of man from a principle of obstinacy, or the mere force of habit: not to say, that habit could have no influence on the first sufferers."

It is observable, that Epictetus's Discourses abound with quotations of Greek authors, and references to ancient history. Nevertheless, we find not any mention made of Moses, or David, or Solomon, or any of the Jewish prophets; nor yet of Matthew, or Mark, or Luke; or John, or Paul, or Peter. The disciples of Jesus wrote in Greek, and the books of Moses, and the Jewish prophets, had been before his time translated into the Greek language. Epictetus could not be altogether ignorant of them; nor were any of them undeserving the regard of a moral philosopher. From whence then arises this total inattention to these writers? Dr. Lardner justly observes, that they were Unitarians, and could not be alledged, or taken notice of, without hurting, if not overthrowing, the polytheistic scheme.

In the eleventh chapter, the author cites and examines the rescript* of the emperor Adrian, in favour of the Christians, to Minucius Fundanus, proconsul of Asia, and his letter† to Servian, who was consul in the year 134, concerning the Christians in Egypt.

Lampridius tells us, that this emperor intended to consecrate several temples to the honour of Jesus Christ; but our author thinks that this story is without any good foundation; it being inconsistent with his known principles, and unsupported by the testimony of those ancient Christian writers, who must have known it, and would have mentioned it, if it had been true.

The testimony of Bruttius Præfens to Domitian's persecution, is the subject of the twelfth chapter. This Bruttius is supposed to have been consul with Titus Antoninus, in the year 139, and a Latin historian. But who he was is a matter of dispute. His testimony, however, is of no great importance; it consists of a passage, quoted by Eusebius, in which we are told, that many Christians suffered martyrdom under Domitian, and that Flavia Domitilla, niece to Flavius Clemens the consul, was banished to the island Pontia, because she confessed herself to be a Christian.

In the thirteenth chapter our author examines the testimony of Phlegon; particularly the following celebrated passage, quoted by Eusebius:

“ In the fourth year of the 202d Olympiad, there was an eclipse of the sun, the greatest of any known before. It was night at the sixth hour of the day, so that the stars appeared in the heavens. And there was a great earthquake in Bithynia, which overturned many houses in Nice.”

Some writers, it is well known, have supposed that these words relate to the darkness at the time of our Saviour's crucifixion.

But, says Dr. Lardner, the evangelists only speak of darkness in the land of Judea. 2. There are such inaccuracies, and such differences in the quotations of Phlegon by several authors, as very much diminish the credit and authority of this testimony. 3. Phlegon says nothing of Judea. What he says, is, that in such an Olympiad there was an eclipse in Bithynia, and an earthquake at Nice. 4. Phlegon does not say, that the earthquake happened at the same time with the eclipse. 5. Phlegon does not mention any of the extraordinary circumstances of the darkness at the time of our Saviour's sufferings.

* See Euseb. Eccles. Hist. l. 4. c. 9.

† See Flav. Vopisc. in Saturn.

6. Phlegon speaks of an ordinary *eclipse* of the sun, therefore he cannot intend the darkness mentioned by the evangelists, which happened when the moon was full; at which time an eclipse of the sun is impossible; nor do any of the evangelists use the word *eclipse*, in their history of this darkness. 7. It is reasonable to believe, from what Phlegon writes, that there was a great eclipse of the sun in some year of the 202d Olympiad. According to the calculations of some able astronomers *, there was a great eclipse of the sun, in the month of November, in the twenty-ninth year of our Lord, according to the common account, and the first year of the 202d Olympiad. But whether their calculations be right, or not, we may be satisfied that Phlegon thought there was a great eclipse of the sun about that time.

8. From all these considerations, without insisting much upon that which is the *second* in order, it appears to me (says Dr. Lardner) that we have not sufficient reason to think that Phlegon has mentioned the darkness which happened at the time of our Saviour's crucifixion. It is observable that this passage is very seldom mentioned by the ancient learned Christian writers, as a testimony to the wonderful events, at the time of our Saviour's passion, which induces me to think they paid little or no regard to it, and that they did not judge it proper to be alledged, either for the satisfaction and consolation of adversaries, or for the confirmation of their own people.

The eclipse mentioned by Thallus, our author supposes to have been a natural eclipse of the sun; and the testimony of Dionysius the Areopagite he justly explodes.

In the fourteenth chapter he examines the testimony of Antoninus Pius, and observes, that there is no sign of any forgery in the edict which that emperor is said, by Eusebius, to have sent, in favour of the Christians, to the states of Asia. He farther observes, that Antoninus wrote also to the Thessalonians, Athenians, and all the Greeks in general, that they should forbear to give trouble to the Christians, unless they were guilty of some offence contrary to the welfare of society.

The subject of the fifteenth chapter is a passage in the Meditations of Marcus Antoninus, concerning the Christians; the persecutions in his time; a remarkable deliverance of this emperor in his wars in Germany; and the history of the Thundering Legion.

This philosopher's observation concerning the Christians is as follows:

* See Dr. Sykes's Dissertation on the eclipse mentioned by Phlegon.

“What a soul is that, which is prepared, even now presently, if needful, to be separated from the body, whether it be to be extinguished, or to be dispersed, or to subsist still! But this readiness must proceed from a well-weighed judgment, not from mere obstinacy, like that of the Christians. And it should be done considerately, and with gravity, without tragical exclamations, and so as to persuade another *.”

“If I were to allow myself to speak freely, says Dr. Lardner, I should say, that this is the basest reflection upon the Christians that I remember to have met with among all their old enemies. To say it is unbecoming a gentleman and an emperor, is to say nothing. It is insensibility, and inhumanity; in a word, stoicism. It is the worse, as it comes from a magistrate, who, if he had been pleased to send proper orders to the officers under him, and particularly to the governors of provinces, might have delivered the Christians from the trial, which is here supposed.

“It may seem strange to some, that such a man as Mark Antonin should pass any censure upon the fortitude of the Christians: one would rather think, that as a stoic, he should have admired and commended their resolution. But it may be accounted for.

“1. The Christians refused to join in the common worship of the heathen deities: and they were likewise very free in their reflections upon the philosophers. 2. They out-did the stoics themselves in patience under all kinds of sufferings. The women and children and common people among the Christians had, in a short time, shewn more examples of true fortitude, than the stoics had done since the origin of their sect. 3. This emperor was a bigot in religion and in philosophy; whereas bigotry in any one thing will have bad effects, and make the best tempers act contrary to the laws of equity upon some occasions.”

Our author makes some other observations on this passage, and then proceeds to give an account of the martyrdom of Policarp, and the persecution at Lyons, as recorded by Eusebius.

This emperor's deliverance in Germany he considers at large, and sums up his account in the following recapitulation, which, with some little alteration, he takes from the late Mr. Mosheim:

“1. It is certain, that in the war with the Quadians and Marcomans in Germany, Mark, with his army, was in a great danger. Mark was a better philosopher than emperor. Nor

* Vid. Medit. l. xi. c. 3.

could he learn the art of war from the writings of the stoics. And his imminent danger from the enemy may be imputed to his own imprudence.

‘ 2. It is also certain, that he was unexpectedly delivered out of that great danger, by a shower of rain, accompanied with thunder and lightening; and obtained a victory.

‘ 3. Farther, it is certain, that not only the Christians, but also the emperor, and the Romans, ascribed that shower, the great cause of their deliverance and victory, not to the ordinary course of nature, but to an extraordinary interposition of the divine power: they to the true God, and their own prayers: these to Jove, or Mercury. This we learn from the Roman authors, Dion Cassius, Capitolinus, Claudian, and Themistius, and especially from the pillar at Rome, set up by Mark, and still remaining, in which Jupiter, the giver of rain, is represented refreshing the almost-expiring Roman soldiers by a plentiful shower of rain.

‘ 4. There may have been many Christian soldiers in Mark’s army. If there were, it may be taken for granted, that in the time of the danger, they offered up prayers to God for deliverance: and that afterwards, they also gave thanks to God for it; and when they sent an account of it to their Christian brethren, they let them know, how great advantages God had vouchsafed to their prayers. Hence it is easy to suppose, that a rumour prevailed, and was also firmly believed, that the Romans had been miraculously saved by the prayers of the Christians.

‘ 5. It is false, though supported by the authority of Apollinaris and Eusebius, that there was a whole legion of Christian soldiers in Mark’s army. Consequently, there is no reason to believe, that, when this imminent danger appeared, these soldiers drew up in a body, and falling down upon their knees presented their prayers to God, and that immediately, before their prayers were over, a shower, with lightening and thunder, came down from heaven.

‘ 6. It is not true, that Mark ascribed the safety of himself and army to that legion, and thereupon honoured it with the name of the Thundering Legion. Scaliger and Henry Valefius, and other learned men, have shewn, that the Thundering Legion is older than the times of Mark, and did not take its denomination from this event. But some Christian, little acquainted with the military affairs of the Romans, having heard that there was such a legion, concluded, without reason, that it had derived its name from thunder and lightening obtained by the prayers of Christians: and then propagated his groundless
R 4 imagination,

imagination, which was received as true by too many, without examination, as is common in such cases.

‘ 7. That Mark did not think, that he owed his safety to the favour which the Christians were in with God, is manifest from the pillar set up at Rome, with his consent and approbation, in which Jupiter is acknowledged to be the deliverer of the Romans.

‘ 8. Consequently, all that is said of Mark’s public letter, writ at that time, in which he is supposed to have extolled the piety of the Christians, and to have restrained their enemies and accusers, is entirely without foundation.

‘ The letter, which we now have, and is generally placed at the end of one of Justin Martyr’s apologies, is allowed, even by the defenders of the miracle of the Thundering Legion, to have in it manifest tokens of spuriousness, and to be the work of a man unskilful in Roman affairs, and who probably lived in the seventh century.

‘ But since Tertullian, in the fifth chapter of his Apology, makes mention of such a letter of Mark, many are of opinion, that in his time it was really in being, but has been since lost, through the injury of time. “ On the other hand, says Tertullian, we can allege a protector, as may appear, if the letter of Marcus Aurelius, a most worthy emperor, be sought for, in which he acknowledgeth the remarkable drought in Germany to have been removed by a shower, obtained perhaps by the prayers of Christian soldiers.” Nevertheless this testimony of Tertullian is weakened, and even overthrown by divers considerations. I forbear, says Mr. Mosheim, to insist here upon the word *perhaps*: whence some learned men have argued, that Tertullian himself doubted of this miracle, or that he had not seen the emperor’s letter. For to me it appears clear, that it does not relate to Tertullian, but to the emperor, and his letter. The meaning of what he says is this; that Mark did not openly confess and declare, that the shower was obtained by the prayers of Christian soldiers, but spoke doubtfully, “ that perhaps this great benefit was owing to the prayers of the Christians.” This I pass by. But there are two other considerations, by which this testimony is absolutely enervated and overthrown. First of all, what Tertullian says of the design of the emperor’s letter, if I am not greatly mistaken, manifests, that when he wrote this, he had in his eye the edict of Antonin the Pious, (who is often confounded with Mark), which he sent to the community of Asia, of which we spoke formerly. For so he says: “ Who, though he did not openly abrogate the laws against the Christians, yet, in another way, he openly broke their force, appointing also a penalty

penalty to their accusers, and of the severest sort." Let us now attend. First of all, Tertullian says, "that Mark did not openly abrogate the laws against the Christians," that is, he did not openly forbid Christians to be punished. Then he adds, "but in another way he openly broke the force of the laws," that is, he made a wise provision, that the Christians should not be easily punished by the judges. Lastly, he says, "that he appointed a punishment for the accusers of the Christians." All these three things exactly suit the edict of Antonin the Pious to the common council of Asia. There, indeed, he does not absolutely forbid the punishing of Christians. Nevertheless, when he appoints, that no Christian should be punished, unless he be convicted of some crime, he very much restrains their punishment, and contracts their sufferings in narrow limits: lastly, he requires, that the accusers of the Christians, who could not convict them of some crime, should undergo the punishment of their own temerity. In this therefore, as I think, Tertullian was certainly mistaken, in ascribing the edict of Antonin the Pious to his successor Mark Antonin. And when he had been told, that Mark and his army had been saved in a time of imminent danger by the prayers of the Christians, he imagined, that this benefit had induced Mark to pass that law in their favour. The other consideration, which invalidates this testimony of Tertullian, is the persecution of the Christians at Lyons and Vienne, of which we spoke formerly. It happened in the year of Christ 177, three years after the victory obtained over the Quadians and Marcomans. For who can believe that the emperor, who in a public letter to the senate, in the year 174, had extolled the Christians, and appointed a heavy punishment to their accusers, should in the year 177 deliver them up into the hands of their enemies, and order them to be capitally punished, unless they renounced their religion?

*9. There still remains one point to be considered: whether the shower, by which the Romans were saved in the war with the Marcomans, ought to be placed in the number of miracles. But this question, in my opinion, may be solved without much difficulty. Learned men are now agreed, that nothing ought to be placed among miracles, which may be accounted for by the ordinary powers of nature. But in this shower, though it happened unexpectedly, there is nothing beyond the power of nature, or which needs a divine interposition. For it is a very common thing, according to the laws of nature, for long droughts in the summer season to be followed with plentiful showers of rain, joined with terrifying thunder and lightning. Nor ought it to be esteemed miraculous, that the lightning

fell

fell upon some of the enemies, and put their army to flight. Forasmuch as all the people of Germany supposed, that lightnings came from God, and they would form their judgment accordingly."

In the sixteenth chapter, our author considers three passages in the works of Apuleius; but as they are of no great consequence, we shall not detain the reader with his remarks.

He thinks that the author of *The Divine Legation of Moses* is mistaken in supposing that "Apuleius's design, in his *Metamorphosis*, was to recommend the pagan religion as the only cure for all vice in general." Against this interpretation it seems, he says, to be no small objection, that the author himself calls it a *Milesian Tale*, and a *Greek Fable*: and the ancients always so understood it.—I cannot but consider the allegorical interpretation as a fiction without foundation.

'But though I am not able to discern that deep and hidden design, which our great author [bishop Warburton] sees in this work; it may be allowed to be, what divers learned and ingenious men have supposed, a perpetual satire of the tricks and irregularities of magicians, priests, debauchees, cheats, and sharpers, with which the world was then filled.'

The seventeenth chapter contains a general account of the early writers against the Christians, viz. Celsus, Porphyry, Hierocles, Julian, Fronto, and some others.

The eighteenth chapter exhibits a distinct view of the fragments of Celsus, as preserved by Origen.

'There are in Celsus (to use the words of Dr. Doddridge, cited by our author) about eighty quotations from the books of the New Testament, or references to them, of which Origen has taken notice. And whilst he argues from them, sometimes in a very perverse and malicious manner, he still takes it for granted, as the foundation of his argument, that whatever absurdities could be fastened upon any words or actions of Christ, recorded in the evangelists, it would be a valid objection against Christianity: thereby in effect assuring us, not only that such a book did really exist, but that it was universally received by Christians in those times as credible and divine.'

The nineteenth chapter contains several extracts from the works of Lucian; viz. a passage concerning Peregrinus, in which is a copious testimony to the Christians of his time; an account of Alexander, who set up an oracle in Paphlagonia; a passage in which there seems to be allusions to the book of Revelation; and a citation from the dialogue intitled, *Philopatriis*, which our author supposes to have been the production of some other writer, more intimately acquainted with the affairs of the Christians than Lucian.

Our

Dr. Lardner here observes, that the Christians, and their principles, were in old times ridiculed by their ancient adversaries. It is therefore, says he, a mistake of those moderns who have imagined that the old heathens neglected this method of opposing Christianity.—‘We see, however, continues he, how poorly some of them reasoned. They ridiculed the most just and reasonable doctrines; such as the creation of the world, a divine providence, or observance of the actions of men, in order to a future retribution. Whilst they rejected the Christian revelation, they rejected also and endeavoured to expose and weaken those principles of religion, which reason alone, if attended to and improved, might have taught them with a good degree of evidence and certainty.’

In the twentieth chapter the author produces several passages from the writings of Aristides the sophist, and Dion Chrysostom, in which our author thinks he can trace most of the common reflections which were made upon the Christians in those days, and are particularly taken notice of in our ancient apologetists.

The twenty-first chapter contains the testimony of Galen. This author, it seems, has two or three times mentioned Moses, Christ, and his followers.

In one place * he blames Achigenes for not giving a demonstration, nor so much as a probable reason for some things advanced by him. “So that, says he, we seem rather to be in a school of Moses, or Christ, where we must receive laws without any reason assigned, and that in a point where demonstration ought not by any means to be omitted.”

Here, says our author, is a just description of Christ’s delivering his precepts, without any long deduction of reasons and arguments. And he allows that reasons were not there absolutely necessary, or however, not so requisite, as in the points treated of by the author whom he censures. I think we may hence be disposed to think it probable, that Galen was not unacquainted with our gospels.’

In another place † he says; “It is easier to convince the disciples of Moses and Christ, than physicians and philosophers who are addicted to particular sects.”

Here, the doctor observes, is an acknowledgment of the steadiness of Christians in the profession of their principles, of which he may have seen many instances in the persecuting reign of Antonin the Philosopher.’

In the twenty-second chapter, the author collects some hea-

* De differen. puls. l. 2. † Ibid. l. 3.

then sayings of the Christians; some anecdotes concerning divers heathen governors of provinces, who persecuted the Christians, or were favourable to them; and concludes this volume with the following remarks on the silence of contemporary heathen authors concerning Christianity, for several ages; or their mentioning all affairs relating to them in a slight and superficial manner.

‘Some subjects (says he) are more agreeable to authors, because they are more entertaining to the generality of readers. Eusebius well observes in the preface to the fifth book of his Ecclesiastical Historie, “That most historians have employed their pens in recording wars and victories, and trophies erected over vanquished enemies, the valour of generals, and the exploits of soldiers, besmeared with the blood of innumerable slaughters for their country, their children, and their estates.”

‘Many writers of great worth, and many affairs of no small importance, have long lain in obscurity, or have been totally buried in oblivion.

‘It has been observed, that Velleius Paterculus, a man of a good family, who flourished in the time of Tiberius, and wrote an abridgment of the Roman History, in two books, has been mentioned by no ancient writer, excepting Priscian. “But the moderns have done him more justice by publishing him frequently with notes and commentaries.”

‘M. Annaeus Seneca, father of L. A. Seneca the philosopher, and author of divers works, has been confounded with his son, and has been almost unknown, as a writer.

‘Lucian, a subject of the Roman empire, who has writ so many things, and so many sorts of works, has taken little notice of Roman authors, or Roman affairs. He has a laboured encomium of Demosthenes: but says nothing of Cicero: tho’ a comparison between those two great orators would have been very proper, and has been made by Plutarch, and Longinus.

‘Maximus Tyrius, a Platonic philosopher, flourished in the time of Antonin the Pious, and several of his dissertations were writ at Rome: nevertheless, as Davies, one of his editors, says, he appears little acquainted with Roman affairs. Nay, says he, I do not recollect, that he has made any reference to the Roman history.

‘We now know of two sons of the emperor Mark Antonin, which * are not mentioned by any ancient historians.

‘Some writers are silent from reasons of policy. We are told, in the history of the reformation of the Low Countries, “that Margaret, governess in that country, in the year 1525,

* Basnag. ann. 180. num. ii.

sent orders to all the convents, enjoining them to forbid preachers to mention Luther and his doctrine, and the opinions of ancient heretics." "This order, says the abridger of the large work of Gerard Brandt, was very judicious. The best way of stopping the progress of heresies, is to seem to neglect them."

“ From this principle of policy Josephus may have been silent about the Christians, and their affairs, in his writings, that he might bury them in oblivion.

“ Epictetus, and others, may have suppressed their own thoughts, and have been reserved in their discourses, lest they should excite inquisitiveness in their hearers, and occasion doubts about the popular deities, and the worship paid to them.

“ I might add, that it is not impossible, nor very improbable, that some writings of heathen authors have been lost, in which the Christians were mentioned. For very few writers in the Syriac language are come down to us.

“ After all, we have now seen a goodly catalogue of heathen writers, in the first and second century, men of great eminence for their wit and learning, their high stations, and their credit in the world, who have, in their way, bore testimony to Jesus Christ, and the things concerning him, and to the Christians, his disciples and followers, their numbers, their principles, their manners, and their fortitude and patience, under heavy sufferings, and a great variety of difficulties, and discouragements, which they met with for the profession of what they were persuaded to be the truth. And Celsus, who in this period wrote against the Christians, has bore a large testimony to the books of the New Testament, and to the history of our Saviour.

“ And we can alledge two Roman emperors, Adrian and Titus Antonin, who have been favourable to us. And Adrian, in his letter to Servian, writ in the year 134, bears witness to the numbers and the influence of Christians in Egypt, at that time.

“ We must say the same of Serenus Granianus, proconsul of Asia, who wrote so much in favour of the Christians to Adrian, and of his successor in the same province, Minucius Fundanus, to whom Adrian's rescript was sent.

“ To them ought to be added some governors of provinces, mentioned in this chapter from Tertullian.

“ All these great men had some acquaintance with the Christians, and saw through the thick mist of calumnies, with which the Christians were aspersed by the vulgar, and by many others. They perceived, that though the Christians had some religious
sentiments

sentiments peculiar to themselves, and did not join in the established rites, they were not disturbers of the public peace, nor were justly chargeable with any of those crimes, which are generally punished by civil magistrates: and, consequently, they were entitled to protection and favour.

II. *Theological Dissertations; containing, 1. The Nature of the Sinai Covenant. 2. The Character and Privileges of the Apostolical Churches, with an Examination of Dr. Taylor's Key to the Epistles. 3. The Nature of Saving Faith. 4. The Law of Nature sufficiently promulgated to the Heathens. 5. An Attempt to promote the frequent dispensing the Lord's Supper. By John Erskine, M. A. 12mo. Pr. 3s. Dilly.*

THE three first of these dissertations were never before published; the two last were printed in Scotland several years ago.

In the first, the author examines the scripture account of the Mosaic covenant, and particularly of the parties covenanting; the good things promised, and the condition on which the bestowing of them depended.

That God, he says, was one of the parties in the Mosaic covenant, is universally acknowledged; and the party with whom God made this covenant, was the Jewish nation, not excluding the unregenerate, and inwardly disaffected to God and goodness.

Of this covenant the chief promises were, that the Israelites should, with little difficulty, subdue the nations of Canaan; that they should enjoy a long, quiet, and peaceable possession of that country, under the divine protection; that their land should abound with corn and wine, milk and honey, and every thing else necessary for their outward prosperity; that they should be preserved from famine, pestilence, and the other plagues and diseases that God had inflicted on Ægypt; that he would multiply them as the stars of heaven; and that he would give them victory over their enemies; and place among them the external symbols of his presence.

The condition of this covenant was, an abstinence from servile work on the sabbath; freedom from legal impurities and gross vices; the offering of the sacrifices prescribed in the law; in time of war, the depending on God alone for success, and not having recourse to horses, chariots, or alliance with idolatrous states; and, in general, obedience to the letter of the law, even when it did not flow from a principle of faith and love.—

In

'In the mean time, these laws, though wisely calculated to restrain from idolatry and other gross sins, could not make perfect as pertaining to the conscience. Obedience to them was never designed to entitle to heavenly and spiritual blessings. These last are only to be looked for through another and a better covenant, established upon better promises.'

Our author explains and illustrates these particulars, and endeavours to remove the difficulties attending his opinion.

In the second Dissertation he considers the character and privileges of the Christian church.

'We have seen, he says, in the first dissertation, that under the Old Testament, men destitute of inward piety were really in covenant with God, and had a just claim to certain external covenant blessings. In the course of the argument, several scriptures have been occasionally illustrated, which represent the nature of the Christian dispensation as, in these respects, diametrically opposite to that of the Sinai covenant. Many, however, maintain that an external covenant subsists under the gospel, by which professors of christianity, though inwardly disaffected to God and goodness, are intitled to certain outward blessings and church privileges.'

Our author, in this passage, alludes to Dr. Taylor's Key to the Apostolic Writings, in which the doctor maintains that election, adoption, vocation, salvation, justification, sanctification, regeneration, &c. are antecedent blessings belonging at present to all Christians, even those who for their wickedness shall perish eternally.

Mr. Erskine, in opposition to this opinion, endeavours to prove, that these blessings are not to be understood in the low sense in which the Dr. represents them; that they are necessarily connected with eternal life; that those only were considered by the apostles as true members of the church, who were endued with the temper and spirit of Christ, and thereby secured against total and final apostacy. But the apostolic writers certainly speak of the first Christians, in general, as *called, saved, sanctified, &c.* St. Paul, in particular, addresses himself to all the Christians at Rome, and represents them as *δικαιωθέντες, having been justified*; yet none of them are supposed to be secured against total and final apostacy: they are exhorted to *cast off the works of darkness, to mortify the deeds of the body, and to walk in newness of life*: which is inconsistent with that security of which this writer speaks. The indefectibility of true believers is a notion which has been sufficiently exploded; and notwithstanding all that our author has advanced, it seems to be very clear, that *salvation, justification, and words of the like import, are used by the apostolic writers*

to denote the deliverance of the first Christians from heathen darkness and depravity, and the admission of them into a state of holiness and safety under the evangelical dispensation. 'But they only, says this author, were considered by the apostles as *true* members of the church, who were endued with the temper and spirit of Christ.' If Mr. Erskine, by this equivocal sentence, means that none but *true* Christians were considered as *true* Christians, we shall not dispute his proposition; but if he means, that none were considered as actual members of the church, but those only who were endued with the temper and spirit of Christ, we shall deny his assertion, till he can prove that it is possible there should be a society upon earth consisting of members who are free from imperfections, and incapable of falling.

We entirely agree with Dr. Taylor, when he says, that men may be favoured with the antecedent mercies already mentioned, and yet may be wicked abusers of them, and eternally perish. At the same time we allow, with Mr. Erskine, that in the Christian dispensation, sincere Christians only are entitled to the promises, and that these promises are different from those of the Sinai covenant: the one being temporal and transitory, the other spiritual and eternal.

In the third Dissertation, the author considers the nature of Christian faith; which, he says, in the scripture does not signify choice, affection, temper or behaviour, but merely persuasion or assent, and commonly a persuasion founded on testimony. He then enquires, what are the truths to which saving faith assents, and mentions several (some of which perhaps are very disputable) but does not attempt to collect a complete list of those which it directly assents to, or necessarily supposes. Lastly, he observes, that the nature and foundation of the assent in him who has saving faith, is specifically different from the nature and foundation of the assent in self-deceivers.

In the fourth Dissertation he endeavours to shew, that the law of nature was sufficiently promulgated to the heathens, and that their ignorance or disbelief of its leading principles could be owing to nothing but their own negligence or perverseness.

This Dissertation was occasioned by Dr. Campbell's book on the *Necessity of Revelation*; in which the Doctor maintains, that mankind, left to themselves, without supernatural instruction, are not able to discover the being and perfections of God, and the immortality of human souls, in the knowledge and belief of which all religion is founded.

His arguments on this topic are rational and conclusive.

The last Dissertation was occasioned by an overture of the
J
synod

synod of Glasgow and Air, in the year 1748, concerning the more frequent celebration of the Lord's supper, and contains a summary view of the custom of the Christian church, in this particular, in almost every age, from the days of the apostles to the present time; with an answer to the principal objections which are usually alledged against frequent communion. This piece, though a subitaneous composition, was certainly very properly adapted to answer the laudable purpose which our author had in view.

III. *Philosophical Transactions; giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LIV. For the Year 1764.*
4to. Pr. 12s. sewed. Davis.

THE first article in this volume contains an account of a mummy, inspected at London, 1763, by John Hadley, M. D. F. R. S.

It appears, by the observation of the gentleman who attended this inspection, that the fillets on the left foot of the mummy were very perfect, and upon being removed with great care, were found much impregnated with pitch, excepting about the toes; where the several folds united into one mass, and being cut through, yielded to the knife like a very tough wax. The toes being carefully laid bare, the nails were found perfect upon them all, some of them retaining a reddish hue, as if they had been painted: the skin also, and even the fine spiral lines on it, were still very visible on the under part of the great toe, and of the three next adjoining toes. Where the skin of the toes was destroyed, there appeared a pitchy mass, resembling, in form, the fleshy substance, though somewhat shrunk from its original bulk. The natural form of the flesh was preserved also on the under part of the foot, near the basis of the toes. On the back of the toes appeared several of the *extensor* tendons.

A great variety of experiments were made on the pitchy matter with which the fillets were impregnated; the result of all which tended to prove, that it had not the least resemblance to *asphaltus*, but was certainly a vegetable resinous substance; which seems to contradict an almost general received opinion, that the principal matter used by the Egyptians for embalming was the *asphaltus*.

Art. II. contains Dr. Mounsey's relation of the case of Mr. Butler, of Moscow, communicated by Mr. Henry Baker, F. R. S.

In this article Dr. Mounsey informs us, that Mr. Butler, a
VOL. XX. October, 1765. S paper

paper-stainer at Moscow, having one day got home a box of cerussa, he took out some lumps to examine the quality, and handled them without the least suspicion of harm; but in a few hours after, he was taken with anxiety, palpitation of the heart, and a sense of trembling and weakness of the whole body. He was obliged to go to bed: he took some spirit of hartshorn, sweated most plentifully, and next day was recovered; but was again attacked in a most extraordinary manner, on June 26, 1758. By the assistance of Dr. Mounsey, Mr. Butler was pretty well recovered of this severe disorder, by the latter end of August; the attacks were now become slighter, and much less frequent than before, and by being put upon a milk-diet, and using laborious exercise, his complaints all decreased; and when he was threatened with an attack, a few drops of spirits of hartshorn and lavender, or the like, were now of service to him, which formerly had no effect. 'The first year after this (continues the Doctor) he was always fearful, and often complaining of, what appeared to me, small things; but by little and little he got the better of these also; though he always continued to avoid handling metals, minerals, or things painted with these bodies. When I left Russia, he was very well; and I have lately heard, by a letter, that he continues so, and I believe observes the same circumspection about paints and metals as before.

Art. III. is a description of a new and safe crane, which has four powers. By Mr. James Ferguson, F. R. S.

The danger attending the use of the common crane, together with the imperfections of that engine, induced Mr. Ferguson to attempt a method of remedying them. For that purpose he has constructed a crane with a proper stop to prevent the danger, and with different powers suited to different weights; and is of opinion, that it may be built in a room eight feet in width, the gib being placed on the outside of the room.

To this account is prefixed a figure of the crane, by which the description of it is very easy to be understood.

Art. IV. contains a determination of the moon's distance and parallax. By P. Murdoch, D. D. F. R. S.

In this article Dr. Murdoch has, from the received theory of central forces, &c. clearly investigated the distance of the center of the moon from the common center of gravity of the earth and moon (about which their revolutions are performed) and also the mean horizontal parallax agreeable to that distance. The former he makes 60.5883 semi-diameters of the equator, and the latter 56' 44" 07 pts.

Art. V. is an attempt to account for the origin and the formation of the extraneous fossil commonly called the belemnite. By Mr. Joshua Platt.

We have here a very curious history of the belemnite, an extraneous fossil, of which there are two species very common in this kingdom, the one vulgarly known by the name of thunder-bolt; the other, that of the fusiform or spindlekind, found in flatstone at Stonsfield; but in far greater plenty in the clay near Piddington, Oxfordshire; and in the chalk-pits of Kent and Surry.

Art. VI. contains an account of a singular species of wasp and locust. By Samuel Felton, Esq; F. R. S.

The wasp and locust, described in this article, are rarely to be met with in any other island than Jamaica.

Art. VII. An account of an American armadilla. By William Watson, M. D. F. R. S.

This account is accompanied with a drawing of this animal, very seldom, if ever, seen alive in England. It is now alive in excellent health, and in the possession of the right honourable the lord Southwell. This creature was brought from the Mosquito shore, upon the American continent. Its weight is seven pounds avoirdupois, and its size that of a common cat.

Art. VIII. An account of the quantity of rain fallen at Mount's bay, in Cornwall. By the reverend William Borlase, M. A. F. R. S.

The reverend Mr. Borlase observes, that at Carlisle there fell six inches and half of rain, in the months of June and July, 1764. In Mount's-bay, Cornwall, there fell,

	Inch.	Tenths.	Parts.		Inch.	Tenths.	Parts.
In June	2	6	$\frac{1}{2}$	}	6	9	$\frac{1}{2}$
In July	4	3	0				

So that the rain in this part of Cornwall exceeded that at Carlisle almost half an inch.—A very important circumstance, truly! though, we think, scarce worthy to be perpetuated in the *Philosophical Transactions*!

Art. IX. An account of a hernia of the urinary bladder, including a stone. By Mr. Percivall Pott, surgeon to St. Bartholomew's hospital, and F. R. S.

A small tumour, about the size of a large pea, was discovered just below the groin, in a healthy boy, near six years old; it descended by slow degrees, and in its descent seemed to increase in size; the boy was observed to make water oftener than usual, but without pain or difficulty. He was looked at by two or three practitioners in the country, who, not knowing what to make of it, advised the letting it alone; at last, in the space of five years, it got into the lower scrotum: the swelling now began to be very troublesome, and the people in the

country not caring to meddle with it, he was brought to London.

‘ Upon examining him very carefully, I was satisfied that the tumour (which was now about as big as a middling chesnut) was not formed by the testicle : but though I was clear that it was not formed by that gland, yet I could not find any testis on that side.

‘ The perfect equality and smoothness of the tumour, its incompressibility, and its being free from giving the child any pain, even when pressed with some force, were circumstances which induced me to believe that it was not the testicle ; yet I was not certain with regard to what it was ; however, upon the account of the trouble it now gave, and its manifest disposition to encrease, I resolved upon its extirpation. In this process, I proceeded with the utmost caution ; and after having made the necessary dissections of the testicle and spermatic chord, I found the cyst dependent from, or continuous with, a membranous tube, or duct, of about the breadth of a large wheat straw, which seemed to pass out from the abdomen, through the opening in the oblique muscle, along with the spermatic vessels. Having cleared this duct from all connexion, I cut it through immediately above the tumour : upon the division of it a quantity of limpid fluid (not less than two ounces) followed, and the mouth of the cyst expanding itself, discovered a large stone, exactly resembling the calculi found in the urinary bladder ; this stone was closely embraced by the said cyst.

‘ The discharge of the limpid fluid, together with the stone, induced me to suspect that the case was a hernia cystica. In order to be certain, I staid some time ; and when I thought it was probable that some urine was derived into the bladder, I desired the boy to make water, he endeavoured so to do, and a full stream of urine flowed out through the wound in the groin, which put the case beyond all doubt.

‘ I dressed him superficially ; he had no bad symptoms ; his urine all passed out by his wound for a fortnight, or twenty days ; at the end of that time, the wound gradually contracted ; all the urine came through the urethra ; and at the end of a month he was perfectly well.’

Art. X. contains some observations on the cicada of North-America. Collected by Mr. P. Collinson, F. R. S.

In Pensylvania, the cicada is seen annually, but not in such numbers as to be remarkable ; yet at certain periods, of fourteen or fifteen years distance, they come forth in such great swarms, that the people have given them the name of locusts.

Their first appearance is an hexapode, an ill-shapen grub with six feet. This is their middle or nymph state : they creep
up

up every thing near them, and fix their claws fast on the shrubs and barks of trees: then the skin on its back bursts open, and the fly comes forth, disengaging itself by degrees, leaving the case or exuvie behind, in the exact shape in which it was before occupied. These cicadæ are spread all over the country in a few days; but, being the prey of so many animals, their numbers soon decrease, and, their duration by the order of nature being short, quickly disappear.

The Indians, after having first plucked off the wings of the cicadæ, boil and eat them.

There are two distinct species of cicadæ in North-America, the one here described being much larger than the other.

The lesser species has a black body, with golden eyes, and remarkable yellow-veined wings.

Art. XI. An account of the plague at Constantinople. By Murdoch Mackenzie, M.D.

In this article, Dr. Murdoch Mackenzie explodes the common opinion, that persons sometimes die of the plague instantaneously, or in a few hours after receiving the infection; 'For it is well known (says the doctor) that all such as have the plague conceal it as long as they can, and walk about as long as possible, for the fear of being abandoned and left alone; and so when they struggle for many days against it, and at last tumble down in the street, and die suddenly, people imagine, that they were then only infected, and that they died instantly of the infection; though it may be supposed, according to the rules of the animal œconomy, that the noxious effluvia must have been some time mixed with the blood, before they could produce a fever, and afterwards that corruption and putrefaction in the blood and other fluids, at last stops their circulation, and the patients die. This was the case of the Greek who spoke with Knightkin, master of horse to his excellency Sir James Porter, and went and died in an hour afterwards in the vineyards of Buiukderé; and it was said he died suddenly, though it was very well known to many, that he had the plague upon him for many days before this accident happened.

'Mrs. Chapouis found herself indisposed for many days, anno 1758, and complained pretty much before she was suspected to have the plague. Captain Hill's sailor was infected in Candia, 1736; was a fortnight in his passage to Smyrna, yet he was five days in the hospital there before he died. Mr. Lisle's gardener was indisposed twelve days before he took to his bed, and he lay in bed eight days before he died, in July 1745.

Thucydides, in his account of the plague at Athens, relates, that some were said to die suddenly of it, which may have

led others into the same way of thinking; but Thucydides, as the doctor observes, knew so very little of the animal œconomy, that he himself owns, when the plague first attacked the Piræum, they were so much strangers to it at Athens, that they imagined the Lacedæmonians, who then besieged them, had poisoned their wells, and that such was the cause of their death. This famous historian likewise pretended to affirm, from the little experience he had of the plague, that the same person cannot have it twice, which Dr. Mackenzie shews to be absolutely false. 'For the Greek Padre (says the doctor) who took care of the Greek hospital at Smyrna, for fifty years, assured me, that he had the plague twelve different times in that interval, and it is very certain that he died of it in 1736. Monsieur Broffard had it in the year 1745, when he returned from France; and it is very well known, that he and all his family died of it in April, 1762. The abbé who takes care of the Frank hospital at Pera, affirmed to me, that he has had it already, here and at Smyrna, four different times. But what is still more extraordinary, is, that a young woman, who had it in September, 1763, with its most pathognomonic symptoms, as buboes and carbuncles, after a fever, had it again on the 11th of April following, and died of it some days after. At this time there was not the least surmise of any accident in or about Constantinople, this only one excepted: but there died four persons in the same little house in September; and as the house was never well cleaned, and this young woman always lived in it, she was at last attacked a second time and died.'

Art. XII. gives an account of a remarkable tide at Bristol. By the reverend Josiah Tucker, D. D. dean of Gloucester.

At Rownham passage, a mile below the city of Gloucester, the ferry-man observed the tide to ebb almost instantaneously, and to sink almost four feet perpendicular; then it flowed again, as it should have regularly done.

Art. XIII. An account of some experiments in electricity. By Mr. Torbern Bergman, of Upsal in Sweden.

What Mr. Bergman here advances upon the subject of electricity, is certainly very ingenious; yet, nevertheless, we apprehend there is something wanting in the following algebraical process to make it perfect: the author has it thus: 'Nominetur attritus fricatiet fricantis Ff respectivè, longitudo partis fricantis l , latitudo fricati a , numerus frictionum n , & erit semper $F = nf (l - a)$.

Art. XIV. An account of a fish from Batavia, called jaculator. By John Albert Schloffer, M. D. F. R. S.

The jaculator, or shooting-fish, a name alluding to its nature, generally frequents the shores and sides of the sea and rivers,

vers, in search of food. When it spies a fly sitting on the plants that grow in shallow water, it swims on to the distance of four, five, or six feet, and then, with a surprizing dexterity, it ejects out of its tubular mouth a single drop of water, which never fails striking the fly into the sea, where it soon becomes its prey.

Art. XV. Gives an account of the Polish cochineal. By Dr. Wolfe, of Warsaw.

Art. XVI. contains some observations upon two Etruscan coins. By the reverend John Swinton, B. D. F. R. S. member of the academy Degli Apatisti, at Florence, and of the Etruscan academy of Cortona, in Tuscany.

Art. XVII. XVIII. XIX. XX. exhibit observations of the eclipse of the sun, the first of April, 1764.

To these are added, by Dr. John Bevis, and Mr. Samuel Dunn, some observations of the moon's eclipse on March 17, 1764.

In Mr. Ferguson's account of the sun's eclipse, page 113, for 'time of greatest *observation* at Greenwich,' read 'time of greatest *obscuracion*,' &c.

Art. XXI. An account of the degree of cold observed in Bedfordshire. By John Howard, Esq; F. R. S.

On the 22d of November last, just before sun-set, Fahrenheit's scale, by one of Bird's thermometers, was so low as $10\frac{1}{2}$.

Art. XXII. exhibits some remarks upon the first part of M. l'abbé Barthelemy's Memoir on the Phœnician Letters, relative to a Phœnician inscription in the island of Malta. By the reverend John Swinton, B. D. F. R. S.

Art. XXIII. is a catalogue of the fifty plants from Chelsea garden, presented to the Society, by the Apothecaries company, in the year 1763.

Art. XXIV. contains observations on the eclipse of the sun, April 1, 1764. By Nathaniel Bliss, M. A. Savilian professor of mathematics at Oxford, and astronomer royal.

We are here informed, that during the course of these observations, several misfortunes happened to our astronomers. Dr. Bliss was himself unfortunately obliged to wipe his eye at the very time of the contact, being troubled with a watery defluxion on his eyes occasioned by a cold. Mr. Bird was stationed upon the leads over the new chamber, and was unfortunate enough not to see the beginning by reason of a tremor (whether in himself or the eclipse we know not) until six seconds later than the time observed by Mr. Reeve, the assistant observer; which was March 31st, $21^h 5' 3''$ apparent time.

Unfortunately, some time before the middle of the eclipse, the haziness came so very thick, that the sun could not be seen

for many minutes; but as soon as the clouds began to disperse, Mr. Reeve observed the lucid parts, but unluckily, did not ascertain the time at either of the four observations.

The sun's horizontal diameter, as observed by Mr. Reeve, on the day before, and on the morning of the eclipse, was $31' 56\frac{1}{2}''$, being a mean of six observations not sensibly differing.

We wish Mr. Reeve would communicate the method of taking a mean of six observations not sensibly differing.

Art. XXV. and XXVI. are observations of the eclipse of the sun, April 1, 1764. By Mess. Hornsby and Raper.

Art. XXVII. A table of the places of the comet of 1764, discovered on the third of January, about eight o'clock in the evening, in the constellation of the dragon. By Monsieur Charles Messier, astronomer at Paris.

Art. XXVIII. Of the parallax of the sun. By Monsieur Pingré.

In this paper (which is a supplement to a former memoir, on the parallax of the sun, delivered to the Royal Society) M. Pingré, with great care and judgment, determines the sun's horizontal parallax from the observations made by Mess. Maskeline, Mason, Dixon, and others, to be about $10''$.

Art. XXIX. An account of the transit of Venus. By Christian Mayer, S. J.

Art. XXX. *Observationes astronomicæ Christiani Mayer, S. J.*

We have here a very curious set of observations made upon the eclipses of the moon and sun, March 17, and April 1, 1764, by the late illustrious astronomer above-mentioned.

Art. XXXI. Observations on the eclipse of the sun at Chat-ham, April 1, 1764. By Mr. Mungo Murray.

Art. XXXII. Observations and experiments on different extracts of hemlock. By Michael Morris, M. D. F. R. S.

By the result of several experiments made by Dr. Morris, it appears, that the extract of hemlock prepared at Coimbra in Portugal, contains a far greater quantity of an essential oily salt and resin than the other extracts. 'And (continues the doctor) as the oils, salts, and resins, are the most active parts of vegetables, may not the well-attested salutary effects of the Coimbra extract be owing to its greater quantity of these active principles, particularly if we consider the large dose it has been prescribed in: as these active oily salts and resins are soluble in spirit of wine, we have the means of obtaining them from the extract of our own hemlock in sufficient quantities for use, and without fatiguing the stomach with the nauseous inactive parts of the extract.'

Art. XXXIII. is an Essay on the use of the ganglions of the nerves. By James Johnstone, M. D.

The ganglions are oblong and very hard bodies; their uses have not as yet been well ascertained. The learned J. M. Lancisi supposes them muscles *sui generis*, and, like other muscles, capable of contraction; by which the nervous spirits are accelerated and impelled.

Art. XXXIV. Contains an account of several fiery meteors seen in North America.

[*To be concluded in our next.*]

IV. *An Account of the Destruction of the Jesuits in France.* By M. D'Alembert. 12mo. Pr. 3s. Becket.

THE enlargement of true knowledge and philosophy is, undoubtedly, a pleasing consideration to a sensible humane mind; but we confess it receives some alloy when it is extended to our natural enemies, whose ignorance and barbarism are the only causes of our superiority over them. We make no apology for applying the word *barbarism* even to the French. Every people who are without the ideas of civil and religious liberty, are barbarians. It is not a progress or perfection in arts and manufactures, or the affluence of gold and silver, that constitute civilization; it is the cultivation of the human mind alone that can rescue a people from the imputation of barbarism. Every voluntary slave is a barbarian; and it is with some degree of concern we perceive the French, our natural neighbours and enemies, every day emancipating themselves from their intellectual chains, and contending for a parity with Britons.

The perusal of the work before us ought to humble them (if any thing can humble a Frenchman) in their own eyes. To reflect how long they have been slaves to the Jesuits, those tyrants of human reason and traitors to rational enquiry, ought to strike them with confusion, especially as there were not wanting, even in France, men who detected and exposed Jesuitism, but were rewarded only with persecution, pains, penalties, and death itself, sometimes accompanied by torture. Mr D'Alembert has, in this work, most excellently accounted for this extraordinary phenomenon. He sets out with observing, that the middle of the present century appears destined to form an æra not only in the history of the human mind, but also in the history of states and empires, by the extraordinary events of which we have successively been witnesses. The author then proceeds to give a detail of those events; but, like a true Frenchman, he suppresses even the men-

mention of that power which gave rise, almost, to them all, and was through them all victorious. 'A war (says he) was kindled from Lisbon to Petersburg, for some almost uncultivated tracts in North-America.' What littleness, what dissingenuity is there in this representation!—The language of philosophy ought to be that of truth. Who would imagine, by reading Mr. D'Alembert's detail of the events he mentions, that such a power as Great-Britain exists; that she was victorious over his countrymen through every part of the globe; that she rendered the French monarchy bankrupt; and that she stripped their monarch of more territory than he possesses.

Let us do justice, however, to Mr. D'Alembert in other respects. His narrative is accurate, sensible, and penetrating. He accounts like a philosopher for the ascendancy which the Jesuits obtained over his countrymen and their masters; but we must refer our readers to the work itself for the humiliating particulars. The following hints are undoubtedly seasonable, even in this country.

'The society owes to the form of its institution (so decried in other respects) this variety of talents which distinguish it. They reject no sort of abilities, and require no other condition, in order to be admitted among its members, but a capacity of being useful. To engage our liberty, we must pay every where, even among the Mendicants. The Jesuits know nothing of this paltry interest; they receive with pleasure and gratuitously every person from whom they hope to draw any good; nobody is useless among them; of those from whom they expect the least, they make, according to their own expression, missionaries for the villages, or martyrs for the Indies. They have not even disdained very great personages, little worthy of the titles which they bore when they made themselves Jesuits, as a Charles of Lorraine, and several others; their names have served at least as a decoration to the order, if they were good for nothing else: we may call them *honorary* of the society.

'Two other reasons seem to have contributed to give the Jesuits, above all the other orders, the advantage of a greater number of men estimable for their talents and their works; the first is the duration of their novitiate, and the law which permits them not to bind themselves by the last vows before the age of thirty-three. The superiors have the more time to know their subjects, to judge of them, and to direct them towards the object for which they are most proper: these subjects moreover, being engaged at a mature age, after a long probation, and all the time necessary for reflection, are less exposed to disgust and to repentance, more attached to the society, and
more

more disposed to employ their talents for its glory, and for their own, which comes only afterward.

‘ A second reason of the superiority of the Jesuits over the other orders, in respect to the sciences and knowledge, is, that they have sufficient time for resigning themselves up to study, enjoying in this point as much liberty as can possibly be enjoyed in a regular community, not being subjected, as the other orders are, to the minute practices of devotion, and to offices which absorb the greatest part of the day. If it were not known that hatred makes arms of every thing, we should have some difficulty to believe, that during their great and fatal lawsuit, it was gravely objected to them as a crime, in some of the Jansenist pamphlets, that they did not assemble together so often as other monks, to say, in common, matins and prayers : as if a religious society (the first duty of which is to be useful) had nothing better to do than to chant over heavily bad Latin several hours in the day. It will be said perhaps, that religious orders are instituted only for prayer : be it so ; but in that case let the religious shut themselves up in their houses, in order to pray there quite at their ease, and let them be hindered from meddling in any thing else.

‘ This suppression of praying and chanting, among the Jesuits, before it became a subject of reproach against them, had been matter of pleasantry, agreeably to the genius of our nation : “ The Jesuits,” said they, “ cannot sing, for birds of prey never do :” they are,” said they again, “ a set of folks who get up at four in the morning, in order to repeat together the litanies at eight in the evening.” The Jesuits had the good sense to laugh the first at these French witticisms, and to make no change in their manner of living ; they thought it more serviceable and more honourable to them, to have Petaus and Bourdaloues, than triflers and chanters.

‘ It must be confessed nevertheless, that in the sciences and the arts, two kinds have been but feebly cultivated by the Jesuits : these are French poetry and philosophy. The best of their French poets is beneath mediocrity ; yet French poetry requires, in order to excel in it, a delicacy of feeling and taste, which cannot be acquired but by frequenting the world much more than a religious ought to permit himself to do.’

This is writing like a philosopher, but like a Frenchman at the same time, who wants to impress foreigners with an advantageous idea of French poetry.

Mr. D’Alembert thus prosecutes his detail, which is replete with very curious matter. ‘ The Jesuits (says he) carried on a trade with Martinico ; the war having occasioned them some losses, they wanted to break their correspondents at Lyons and
and

and Marseilles; a Jesuit in France, to whom these correspondents addressed themselves for justice, talked to them like the *recluse* retired from the world; "My friends, said the recluse, things below no longer concern me; and what can a poor hermit assist you in? What can he do but pray God to help you in this affair? I hope that he will take some care of you."

He offered to say a mass for them to obtain from God, instead of the money which they demanded, the grace to bear in a Christian-like manner their ruin. These merchants, thus robbed and treated like fools by the Jesuits, attacked them in the regular way of justice; they pretended that these fathers, by virtue of their constitutions, were answerable one for the other, and that the Jesuits in France ought to discharge the debts of their missionaries in America. The Jesuits were so persuaded of the goodness of their cause, that as they had a right to be judged before the Great Council, they demanded, in order to render their triumph more brilliant and complete, to have the cause brought before the Great Chamber of the parliament of Paris. They lost it there unanimously, and to the great satisfaction of the public, which testified its joy at it by universal applause: they were condemned to pay immense sums to the parties, with a prohibition to them to meddle with commerce.

This was but the beginning of their misfortunes. In the law-suit which they maintained, it had been debated, whether in reality, by their constitutions, they were answerable one for the other: this question furnished the parliament with a very natural opportunity of demanding a sight of those famous constitutions, which had never been either examined or approved of with the requisite forms. The examination of these constitutions, and afterward that of their books, furnished *legal* means more than sufficient for declaring their institution contrary to the laws of the kingdom, to the obedience due to the sovereign, to the security of his person, and to the tranquility of the state.

I say *legal* means; for we ought to distinguish, in this cause, the *legal* means on which the destruction of the Jesuits was founded, from the other motives, no less equitable, of that destruction. We must not believe, that either the constitutions of these fathers, or the doctrine they are reproached with, were the only cause of their ruin, though they may be the only truly *legal* cause, and the only one of course which should have been mentioned in the decrees issued against them. It is but too true, that several other orders have nearly for principle the same servile obedience which the Jesuits vow to their superiours, and to the pope; it is but too true, that a
thou-

thousand other doctors and religious orders have taught the doctrine of the power of the church over the temporalities of kings : it was not merely because they thought the Jesuits worse Frenchmen than other monks, that they destroyed and dispersed them : it was because they looked upon them with reason as more to be dreaded on account of their intrigues and their credit ; and this motive, though not *legal*, is certainly a much better one than was necessary to get rid of them. The national league against the Jesuits resembles that of Cambray against the republic of Venice, which had for its principal cause the riches and insolence of those republicans. The society had furnished the same motives for hatred. The public were justly displeased at seeing persons of a religious order, devoted by their very profession to humility, to retirement and silence, directing the consciences of kings, educating the gentry, caballing at court, in the city, and in the provinces. Nothing irritates reasonable people more, than men who have renounced the world, and yet seek to govern it. This, in the eyes of the wise, was the least pardonable crime of the society : this crime, of which no mention was made, was of greater weight than all those they were loaded with besides, and which, by their nature, were more proper to cause a decree to be pronounced against them in a court of judicature.

‘ The Jesuits have even had the presumption to pretend, and several bishops their partisans have dared to declare it in print, that the great collection of assertions, extracted from the Jesuit authors by order of the parliament, a collection which served as the principal motive for their destruction, ought not to have had that effect : that it was “ compiled in haste by Jansenist priests, and ill-attested by magistrates who were unfit for the work : that it was full of false quotations, passages that were mutilated or misunderstood, objections that were taken for answers :” in short, of a thousand other unfair things of the like nature. The magistrates took the trouble of replying to these reproaches, and the public would have excused them : it cannot be denied, that amidst a great number of exact quotations, some errors had escaped : they were acknowledged without difficulty. But could these errors (though they had been much more numerous) prevent the rest from being true ? Besides, were the complaint of the Jesuits and their defenders as just as it appears to be otherwise, who will give himself the trouble of examining so many passages ? In the mean time, till the truth be cleared up (if truths of this nature be worth the trouble) this collection will have produced the good which the nation desired, the annihilation of the Jesuits ; the reproaches with which we have a right to upbraid them will be
more

more or less numerous; but the society will not exist; that was the important point.'

Before we finish our review of this work, we must recommend to the proprietors to employ abler translators. The translation before us is one of the worst we have reviewed: the dearth of expression and poverty of language that runs through the whole, gives us some reason to believe that the translator is a foreigner. Whatever personal attachments proprietors or booksellers may have, they ought never to break in upon that regard which the public have a right to claim. We shall just hint to them, that even their private interest is concerned in endeavouring to make a work, of so much merit as that before us, pass for an original.

To conclude, we recommend this account to the perusal of every rational reader, who is sincerely disposed to divest himself of those prepossessions and prejudices that are the blemishes of human understanding, and which have so long kept the votaries of this detestable order in the chains of bigotry and ignorance.

V. Continuation of the Complete History of England. By T. Smollett, M. D. Vol. V. Pr. 5s. Baldwin.

THERE is not perhaps a more difficult province in literature than that of writing the history of our own times, especially when the great agents, who either embellish or disgrace them, are still in being. Under arbitrary governments, the task is not so difficult, because there is no room for censure or animadversion: the king is infallible, and, consequently, his priests and ministers are so. An historian, in that case, is under the necessity of giving a representation of facts only, without passing any judgment of his own. A history of Spain or Turkey may be compiled from common news-papers; the historian's labour consisting only in marking the day on which such a minister was sent into exile, or an aga or vizir submitted to the bow-string: victories, deaths, marriages, and calamities, either natural or accidental, fill up the rest of the narrative; and the author, be he ever so dull or perverse, can never be mistaken in his relation of facts.

Very different is the labour of an English historian. Let him even confine himself to antiquity, he will meet with living opponents to dispute his facts: but what combustion of enmity must he encounter when he falls into the *present times*!—We say the *present times*, because, according to the best of our apprehension, reading, or information, none ever equalled them

them for rancour, railing, or faction. To confess the truth, some consideration of that kind has prevailed with us to delay till now, the review of the volume before us; which we think possesses great merit, from the sagacity and judgment of the author. It is with pleasure we observe, that time and the present disposition of public affairs have justified many of his observations. The reader may form some idea of the Doctor's manner from his account of the bill for naturalizing foreign officers.

‘ By another act (says he) the king was enabled to grant commissions to a certain number of foreign protestants who had settled in America, and been very useful to the service in raising and disciplining soldiers on that continent. As a reward for their fidelity, and a further encouragement to protestant adventurers, it was now enacted that all foreigners of this religion, as well officers as soldiers, who had served, or should hereafter serve, in the royal American regiment, or as engineers in America, for the space of two years, taking and subscribing the oaths, should be deemed natural-born subjects of Great-Britain to all intents and purposes; except that no person naturalized by this act, should be held capable of being a member of the privy-council, or either house of parliament, or of enjoying any office or place of trust within the kingdoms of Great Britain and Ireland, either civil or military; or any grant from the crown to himself, or to any other in trust for him, of any lands, tenements, or hereditaments, within the said kingdoms. Neither does the benefit of this act extend to children born out of the king's allegiance, whose fathers, at the birth of such children, were liable to the penalties of high-treason or felony, or in the service of any foreign power at war with Great-Britain, excepting still the children of those who quitted Ireland in pursuance of the capitulation of Limerick. Yet even this Jewish law of visiting the iniquities of the fathers on the children, which had passed in the fourth year of the late reign, had been mitigated by another clause in the same act, importing, That the privileges of naturalization should, notwithstanding, be enjoyed by every child thus disqualified, who should make it appear that he had resided two years in any part of the British dominions, between the sixteenth day of November in the year one thousand seven hundred and eight, and the twenty fifth day of March in the year one thousand seven hundred and thirty-one, and had professed the protestant religion, and died in Great-Britain or the dominions thereof, within the said term; or had possessed any lands, or made any settlement in Great-Britain or Ireland. The practice of naturalizing foreign protestants is certainly, at this juncture, highly expedient for the benefit of Great-Britain

tain and her colonies; now, when the mother-country is so depopulated by war and migration, that there is not a sufficient number of hands left for the purposes of agriculture, manufacture, and commerce; and when the nation has made the acquisition of rich islands, and an immense continent, whose value must always depend upon their population.'

We are particularly pleased with the following candid and humane representation of the insurrections in Ireland, which unfortunately being not yet entirely subsided, the quotation will therefore appear the more pertinent here :

'The peace of that kingdom had been for some time disturbed by a set of licentious people, who assembled in the night in arms, and committed many outrages in different parts of the island. They were indiscriminately distinguished by the name of White Boys and Levellers, because they wore linen shirts over their cloaths, that they might know one another in the dark; and levelled all the inclosures which had encroached upon commons. Indeed, this was not the only grievance of which they complained. They looked upon every diminution of a common as an injury to the poor, who had used to enjoy the benefit of that common. They therefore not only destroyed the fences which had lately been made, but also robbed and maltreated the authors and proprietors of those encroachments. They even made head against some parties and detachments that were sent to suppress them, and some lives were lost. A report began to gain ground that those were no other than assemblies of malcontents taking measures against the established government: that they were already increased to a formidable number, well armed and disciplined by officers, who had come for that purpose from France and other foreign countries. These surmises, however, were absolutely without foundation, and all those petty insurrections were quelled by the vigilance and wise conduct of the lord-lieutenant, who, nevertheless, found it absolutely necessary to make some examples of severity, in order to prevent such disturbances for the future. What contributed, perhaps, to the more speedy restoration of that kingdom's quiet, was the raising of six new battalions on that establishment, which were, in the course of this year, levied in Ireland, of protestants and catholics indiscriminately; an experiment which succeeded according to the wish of those by whom it was projected. This and other indulgences which may be safely granted to the catholics in Ireland, who are generally well affected to the established government, would prevent the emigration of many industrious hands, who are not only lost to their native country, but even contribute to strengthen the power of the enemies of Great-Britain.'

The following strictures of our author are so new and uncommon, and carry with them such an air of impartiality, that we cannot forbear laying them before the public for the benefit of the rising generation.

‘In speaking of the modern Whigs, we must forget the original principles by which that party was distinguished, and remember that they were now characterized by nothing but the implicit attachment they had shewn to the house of Hanover; since the accession of which family to the throne, they had engrossed the administration with a most iniquitous spirit of exclusion, conforming themselves with the most servile complaisance to the prejudice and predilection of their prince, enhancing the prerogatives of the crown, in contradiction to all the avowed maxims of their sect, and maintaining their influence, partly by calumniating those of their fellow subjects, who disapproved of their measures; but chiefly by an uniform system of corruption, which they established and maintained in order to secure a constant majority in parliament. While they were thus employed in sapping insensibly the very foundations of the constitution, they affected on all occasions a spirit of toleration in matters of religion. They professed the abhorrence of their ancestors to the doctrines of passive obedience and indefeasible hereditary right: they took every opportunity to give themselves credit for the Revolution, to stigmatize the family of Stuart, and to brand all their political adversaries with the odious names of Tory and Jacobite, which they affirmed to be synonymous terms. Such were the modern Whigs, comprehending many noblemen and gentlemen of great fortune and influence, the whole body of protestant dissenters, the majority of the creditors of the nation, the managers of the public funds, and the greater part of the directors of all the moneyed corporations, so necessary to a government obliged to maintain an expensive war on the sole strength of public credit.

‘The king was well aware of the fallacious distinctions which the Whigs had hitherto used for their own exclusive interest. He knew that almost the whole number of those whom they reprobated as Tories, were well affected to his government and person. Many of them were persons of great rank and extensive property, equally distinguished by their abilities and integrity; and many of them had approved themselves faithful adherents to his father and his family. He was therefore determined to favour and protect all his subjects equally, without any other distinction than that of merit; and to avoid the errors of his two immediate predecessors, who by appearing at the head of a party, had not only deprived their own councils

of the best heads and best hearts in the kingdom, but also provoked some individuals to embroil the administration, from which they found themselves so unjustly excluded.'

It is not to be dissembled, that the author has shewed a remarkable dislike to faction of every kind, and seems inclinable to espouse that plan of government which has actually taken place since the publication of his work. The subjects of Great-Britain cannot be too much upon their guard against the fallacious distinction of parties. Artful men are ever ready to avail themselves of those popular prepossessions and prejudices which tend to accelerate their own views; and it is but too certain, that they adopt principles in public which they disregard and disbelieve in private. Our historian has been very free in his historical remarks, but the observations he has made in political anatomy (as we have already hinted) have been confirmed by experience. It is almost unnecessary for us to observe, that the style is manly, even, and pure; and we think the work can have no enemies but the friends of faction, and the foes of civil liberty and the English constitution.

*** *We are authorized to acquaint the Public, That an Edition of Dr. Smollett's Continuation of his History, in Two Volumes Quarto, with the Author's last Corrections, will be published in January next, to complete those Gentlemen's Sets who purchased the History in that Size. These two Volumes will complete the Author's Design, and contain a full and accurate Index to the whole Work.*

VI. *The Geography and History of England: done in the Manner of Gordon's and Salmon's Geographical and Historical Grammars. To which is added, A Concise History of England; or, the Revolutions of the British Constitution. 8vo. Pr. 6s. Dodley.*

WE have, upon various occasions, expressed our approbation of all attempts to illustrate the history both natural and political, the geography, antiquities, and topography of our own country. We view every man who applies himself to such a subject, in a patriotic light; because no public service can exceed that of giving Britons just and adequate ideas of the British isles; and, upon that account, we have always been tender in censuring works of this kind, even when we could not entirely approve of every part of the performance. (See Crit. Rev. vol. xvii. pag. 31.)

The method in which Gordon's Geographical Grammar is constructed, is pleasing to the generality of readers, and therefore we entirely approve of this author's adopting it. There is nothing very reprehensible in the execution of the work, which has the merit of being entertaining, at the same time that it is instructive; however, we do not pretend to affirm that it is faultless. The nature of the undertaking subjects it to vulgar errors, which time has in a manner sanctified. Perhaps

a deviation from common opinions has sometimes hurt the natural history of England. We will venture to give an instance from this work :

‘ — We must not leave Surrey without taking some notice of the river Mole, so called, as many imagine, from its subterraneous course; for at the foot of Box-hill it disappears at a place called the Swallow, and rises again in bubbling springs about Letherhead. But the truth is, that the stream is lost indeed at Box-hill, but in all probability never rises again at Letherhead; for what springs there is the rise of a new river, tho’ called by the same name with the other.’

Now, the vulgar opinion is, that the stream which breaks out at Letherhead is the same which disappears under Box-hill; and if the experiments we have heard of are genuine, the vulgar is certainly the true opinion.

As the author of this compilation (for such it certainly is) has exhibited his plan in the title-page, we shall proceed to give a few specimens of his work :

‘ Middlesex—Curiosities.] In the north wall of Stepney-church is placed a stone, the inscription of which intimates that one Thomas Hughes, 1633, took the pains to bring it from the ruins of Carthage. It is to be hoped he did not go thither on purpose to fetch it.——At Chelsea is a royal hospital for superannuated and disabled soldiers. It was at first designed and incorporated by king James I. as a residence for a number of divines, who were to study controversy, and maintain the doctrines of the church of England against its enemies. But this design, not meeting with any encouragement answerable to the charges attending it, was dropped in king Charles 1st’s reign. In the following reign an hospital was begun on the same spot for soldiers, which was carried on by king James II. and finished by king William and queen Mary. It contains near five hundred persons (officers, &c. included) and is under very good regulations. To defray the expences, one day’s pay is deducted from every officer and soldier yearly, which in time of a land-war, has been known to amount to upwards of 13,000l.——At the same place is the physic-garden, which affords much amusement to those who are curious in botany.——Coway-stakes (on the river Thames, about four miles below Staines) so called on account of the stakes fixed in the banks on the north side by the Britons, to hinder Julius Cæsar from passing the river. Near this place is Shepperton, where, in a piece of ground called Warre-close, have been dug up men’s bones, swords, spurs, &c.——At Hedgerley, near Uxbridge, are the remains of a camp, which appears to be British.——Staines, in the south-west edge of Middlesex, is so called from a stone

formerly fixed here as the boundary of the city of London's jurisdiction up the river Thames.—Heston, not far from Harrow-on-the-Hill, famous for bearing fine wheat, which in former days was appropriated to the king's table.—Brentford, appointed by act of parliament for the election of knights of the shire for Middlesex. Here Edmund Ironside, after he had forced the Danes to raise the siege of London, came up with those invaders of his country, and defeated them with great slaughter.—The high cross at Tottenham, and St. Eloy's well in the same parish, which is always full but never overflows, are both remarkable.—In that skirt of London next Spittal-fields, have been found many urns, as also coins of Claudius, Nero, Vespasian, and Antoninus Pius, from whose lieutenant Lollius Urbicus, the ancient name of this place, viz. Lolestworth, is supposed to be derived.

Under the article York, we have the following curious particulars :

‘ The cathedral, or, as it is here called, the minster, is a noble Gothic edifice, scarce inferior to any building of that kind in all Europe. The first church erected here was a wooden oratory ; but Paulinus, the first bishop of this see, and who had converted Edwin, king of the Northumbers, and his subjects to the Christian faith, began a cathedral of stone, which was burnt down in the reign of king Stephen, together with the magnificent library which archbishop Egbert had fixed here. How great the loss of these manuscripts must have been, may be gathered from what Alcuinus, the learned preceptor of Charlemagne, says of it, that it was a treasury of arts and sciences. In the reign of king Edward I John Roman, treasurer of the church, began the present cathedral ; which by the munificent contributions of the Piercies and Vavasours, and the assistance of other well-disposed persons, was brought to that pitch of grandeur in which we now behold it. The rules of proportion have been observed in this building, much more than what is usually found in other Gothic structures, where a vast disproportion between height and breadth in the nef and side-ayles may make people stare indeed, but can never create that satisfaction in the mind, which arises from a well-digested harmony of the several dimensions. The west end measures one hundred and twenty-four feet in breadth ; it is adorned with two regular towers, which diminish by degrees, and have a very good effect. The principal entrance is between these towers ; over it is a magnificent window, which is not to be equalled, unless it be by that in the east front, which can never be sufficiently admired. The most remarkable deficiency is in the lanthorn steeple, which terminates but very indifferently.

However, it is finely ornamented, and has eight stately windows measuring forty-five feet from top to bottom. The great arch, under which is the entrance into the church, is allowed to be the largest in Europe; it binds and supports the two towers already mentioned. The nef of the church exceeds that of St. Paul's at London several feet both in breadth and height, but is not so high as Westminster-abbey, wanting about two feet of it, yet exceeds it in breadth, by upwards of sixteen, the want of which proportion is very visible in the abbey. The stone screens at each end of the choir are beautifully wrought; the first separates the choir from the middle of the church, the other terminates it behind the altar, which by a gradual ascent of sixteen steps, is raised to a graceful height above the level of the body of the church, which has lately been new laid in a particular taste adapted to the nature of a Gothic building. The wood-work of the choir is very ancient; it is carved, and adorned with a great many knotted pinnacles. Beyond the choir is seen from the middle of the church the noble painted window, at the east end. It is upwards of thirty feet in breadth, and seventy-five in height. The masonry of the upper part is beautifully executed, below which, in one hundred and seventeen partitions, is expressed the history of the bible on painted glass. The south end of the cathedral is beautified with a circular window, called from the colour of the stained glass, The Marygold window. The north end is taken up with five lights, reaching almost from top to bottom, and which may be considered as one stately window: the painted glass represents a rich embroidery of Mosaic needlework.—The chapter-house is an octagon Gothic building of sixty-three feet in diameter, with windows of painted glass in each square. The roof, which has been finely adorned with painting and carving, but now much sullied, is fixed geometrically on the center-pin without any pillar to sustain it, and evidently shows the skill of the architect. The height is about sixty-eight feet. Above is a timber spire covered with lead, which is to be esteemed a master-piece of carpenter's work.—In the vestry room are preserved several antiquities, as chalices, vestments, &c. but particularly the famous horn, so called from its shape, but made of ivory, by which Ulphus, governor of the western parts of the province of Deira, disinherited his two sons, and bestowed his whole estate on this cathedral. The dimensions of the whole are as follows: The length from east to west five hundred and twenty-four feet; from north to south two hundred and eighty. The height within, from the area of the canopy, is in the highest part one hundred and two feet; the top of the lanthorn without, two hundred and thirty-four feet

from the ground. In the south tower is a peal of twelve bells, the tenor of which weighs fifty-nine hundred weight.

‘The castle was built by William the Conqueror, and was formerly a place of great strength, but is now applied to a better use, being made into a prison, where both debtors and felons are detained in a manner much more suitable to the dictates of religion and common humanity, than in any other part of the kingdom. The castle-yard is a large area very pleasant and airy, which, with the cleanliness observed in the apartments, keep the prisoners free from the stench and sickness with which other gaols are commonly attended.

‘In and near this city have been discovered many antique curiosities, and among the rest these following: 1. An earthen vessel, or urn, was found without Bowtham-bar, which seems to have been made of Halifax clay. On the side is formed a woman’s face near as large as the life. About the hair, eyebrows, and neck, are some strokes of a pencil in red paint very fresh. It is preserved in the Ashmolean collection at Oxford. 2. A vault of Roman bricks, like such as the urns were usually deposited in. The bricks which composed the pavement were equilateral squares of eight inches in length and breadth, and about two inches in thickness; but it was arched with brick near two feet square, and proportionably thick. It was of sufficient capacity to hold two bodies, though neither bones nor ashes were found in it, only the bottom of a Roman coffin was discovered near it, consisting of several pieces. It was made of a reddish clay, though something coarser than the urns generally are. 3. A Roman shuttle three inches and a half in breadth. The woof which it carried, must have been very fine, for the hollow into which it was received, is but a quarter of an inch where widest: perhaps it was employed in weaving the *abestinum*, or incombustible linen, in which the dead bodies were wrapped before they were burned, in order to preserve the bones and ashes. 4. Two urns of blueish grey, and two vessels of red clay. The urns contained burnt bones in them: of the two vessels the larger is turned in the inside like the nut of a screw; it is about a foot in length and four inches in breadth; the bore is wider at one end than at the other. The smaller vessel is a kind of lacrymatory, into which the friends of the deceased were accustomed to shed their tears. These were all found, as has been said, without Bowtham-bar, where the Romans buried their dead. The south wall of the mint-yard, which, with a multangular tower, is thought to have been built in the time of the emperor Severus, or, at latest, in that of Constantine the Great. The wall consists of twenty courses of small square stones four inches thick, and over them of five courses of Roman bricks.’

Annexed

Annexed to the Geographical part of this work, is a Concise History of England; or, the Revolutions of the British Constitution, which is written with such perspicuity and freedom, that we wish the author had continued it from the death of king William (where it ends) to the present times.—To conclude, we are of opinion that a common reader may, from the perusal of this book, render himself a tolerable judge of the civil and natural history of his own country and its constitution.

VII. *A Collection of authentic, useful, and entertaining Voyages and Discoveries, digested in a chronological Series.* By John Barrow, Esq; (*Author of the Geographical Dictionary*). In 3 Vols. 12mo. Pr. 9s. Knox.

KNOWLEDGE has very often and very justly been considered as the food of the mind; and if so, we surely should chuse that which is at once the most pleasant and nutritive. It is therefore no wonder that books of voyages and travels have been so long held in general esteem, and obtained the approbation of persons of the greatest sagacity, and in the first class of reputation for superior understanding. The pleasing solicitude that engages the attention, during the perusal of narratives of this kind, has often fixed the minds of persons, who had before no relish for learning, and brought them by degrees to enter upon closer studies, in order to gratify that curiosity which this kind of reading naturally excites; nor have men of the greatest abilities thought it beneath their characters to make this subject the object of their studies; because they were persuaded that it must be attended with real utility to their country. It was this that induced the ingenious Mr. Hakluyt to make that noble collection, which procured him the patronage of the most able minister in the court of Elizabeth: this led Thevenot the elder, and, long since his time, the abbé Provost, to enrich the French language with very copious collections of this kind; and, in a word, it was this that made voyages and travels the favourite study of the judicious Locke, who considered it as the best method of acquiring those useful and practical lights that at once effectually strengthen and enlarge the human understanding.

It is, indeed, an undoubted truth, that many narratives of voyages and travels have appeared, which, after being applauded and admired for a time, have sunk into oblivion; because they tended rather to mislead than to instruct the human mind, by displaying a series of specious falsehoods highly acceptable to those who read merely for amusement.

Hence we see the necessity for knowing the characters of those who write narratives of this kind, before we can read their relations with satisfaction. But as this is not in the power of every reader, collections of voyages and travels made by gentlemen of learning and veracity, have been considered as works of the utmost utility. The collection before us is of this kind, and seems to bid fair for obtaining the approbation of many readers, as there is not a single narrative but what is founded in truth, and selected with sufficient care and judgment. As the work is printed in a very close manner, and the page large, the reader will be agreeably surprized to find that these three volumes contain as much matter as five when loosely printed.

The following voyages are contained in this collection :

‘ The four voyages of Christopher Columbus, in which he discovered many parts of the new world.—The voyage of Vasco de Gama, being the first ever made round the Cape of Good Hope to the East Indies.—Sir Francis Drake’s voyage to the Isthmus of Darien, and his voyage round the world.—Sir Walter Raleigh’s two voyages to Guiana.—Sir Thomas Cavendish’s voyage round the world.—Oliver Van Noort’s voyage round the world.—Spilbergen’s voyages round the world.—Schouten’s and La Maire’s voyage round the globe.—Capt. Monk’s voyage to the Frozen-Sea.—Tasman’s voyage for the discovery of new countries.—Mr. Lionel Wafer’s journey across the Isthmus of Darien, with a curious account of his living among the Indians.—Woodes Rogers’s voyage round the world, with the remarkable history of Alexander Selkirk.—Don Ulloa’s voyage to South America.—Commodore Anson’s voyage round the world.—Mr. Ellis’s voyage for the discovery of a north-west passage.—Mr. Martin’s voyage to St. Kilda.—A succinct account of the Russian discoveries.’

To the above voyages are added, two entertaining and affecting narratives : the first,

‘ A journal of the sufferings of eight seamen, who passed the winter in Greenland :’ the second,

‘ An account of the loss of the *Doddington* Indiaman.’

From the above contents the reader will be able to form some judgment of what he may expect in the perusal of these volumes.—If parents and guardians could be prevailed upon to put such volumes as these into the hands of the youth committed to their care, they would soon perceive the good effects of such a conduct ; as the narratives could not fail of engaging their attention, and of furnishing their tender minds with such useful ideas, as would prove of the utmost service to them during the future periods of their lives.

VIII. *A General Treatise on various cold Mineral Waters in England, but more particularly those at Harrogate, Thorp-arch, Dorst-hill, Wigglesworth, Nevill holt, and others of the like Nature. With their Principles, Virtues, and Uses. Also a short Discourse on Solvents of the Stone in the Kidneys and Bladder.* 8vo. Pr. 3s. Millar.

THE importance of mineral waters in the materia medica has been long and universally acknowledged: the frequent and general use of these waters, with the concurrence and advice of the faculty, not only in England, but over all Europe, is sufficient to evince their real efficacy in medicine.

But as mineral waters have various impregnating matters, and these too variously combined and proportioned, so as to vary proportionably their medical effects, it may well be suspected, that so popular a medicine will frequently be misapplied, be therefore often productive of injurious effects, and give just ground to objections against their use. More especially must this have been the case, when the nature of their impregnating matters was either unknown or mistaken: for it is from an accurate knowledge of the substances with which they are impregnated, that we are enabled to use them properly, from analogy of the known effect of such substances. The chemical investigation of mineral waters may therefore be justly esteemed of great importance.

In considering the subject of the impregnation of mineral waters, it is obvious, that as this property is received in their subterraneous passage, it can consist only of fossil substances. This consideration excludes a very great number of bodies from our attention in this subject; and of those we have admitted, the number may be still more restricted to those fossil substances which are dissoluble in water either by themselves or by the intervention of some other body. We might therefore expect to find in mineral waters all fossil neutral salts, strictly so called, and all saline substances, whether arising from the action of acid on the earths, or on metals; to which we may add the fossil oil, sulphur, and its union with alkali in hepar sulphuris. It is true indeed, that animal and vegetable substances are spread in great abundance over the surface of the earth, and we might therefore expect that they too would contribute to the impregnation of mineral waters; but in fact we do not find it so; which probably arises from these substances not penetrating deeper than the upper stratum of the earth, before their approach to which the mineral waters are fully impregnated.

The

The fossil alkali and acids are dissoluble in water, and contribute accordingly to their impregnation. The alkali is seldom found, and the strongest example of it is in the water of Tilbury,

Of the fossil acids, the vitriolic alone appears to impregnate waters, and as its affinity with bodies is very universal, always in composition. Hence it is that mineral waters may almost wholly be divided into purging waters formed from a combination of this acid with an alkali or an absorbent earth; and chalybeate water from its union with iron. For as the affinity between the acid of vitriol and iron is stronger than between that and most other metals, it is therefore that their union is most frequent, as at Spa, Tunbridge, Pyrmont, &c. Yet this acid is sometimes found united with copper; as in the waters of Neusol in Hungary, and Wicklow in Ireland. These are the substances which generally impregnate mineral waters. "The waters called sulphureous, (says Dr. Lewis) or those which have a fœtid smell resembling sulphureous solutions, are not found to contain any actual sulphur; nor is there any actual sulphur in the extremely fœtid and diffusive vapour which arises from solutions of sulphur itself during their precipitation with acids. Analogous to this, perhaps, is the sulphureous impregnation of waters." The petroleum observable on the surface of some waters, seems to show that they have taken up some fossil oil in their course. That sulphur is sometimes present in them, is evident from the sulphurine incrustations on the sides of some springs; but as it is unitable with the fossil alkali, it is more frequently in the state of *hepar sulphuris* *.

The impregnation of mineral waters being a subject thus important, not only from the curious part it makes in natural history, but from its power in medicine, the public must be considerably obliged to any person, who by his experiments shall endeavour to ascertain the truth, and thereby to improve, or at least to render more certain and rational the use of mineral waters. But it is absolutely necessary to the success of such experiments, that they who conduct them be well instructed in chemistry, particularly in that important part of it which teaches the relation of bodies to one another. Without this previous knowledge, we may venture to prognosticate that

* We may observe, that almost every observation enumerated by Dr. Rutty (in his late paper on this subject in the *Phil. Trans.* anno 1759, p. 275.) to prove the existence of sulphur in mineral waters, prove nothing more than a *hepar sulphuris*.

the experiments will prove abortive, and neither instruct the public, nor do honour to their conductors :

Scribendi recte sapere est principium & fons.

We are extremely sorry that in the treatise now before us, On the various cold mineral waters in England, there is nothing we can recommend but the intention. To condemn is always a disagreeable task ; but justice to the public enforces it. In this treatise we have not only to complain of a very great defect of chemical and medical knowledge, but of such a confused manner of expression, that it is hardly possible any where to understand the meaning of the writer. It contains a prodigious number of experiments, some very frivolous indeed, but others which might be useful were they intelligible, or were it possible to determine the author's intention.

To illustrate what has been said, we shall trouble the reader with a few extracts from the treatise itself.

Of the author's clearness in relating experiments, let the following be examples. In speaking of Harrigate, and other plain chalybeates, he says ' With a little powder, or tincture, or solution of gum of galls (in nice experiments the last is the best preparation of galls, as it dissolves undequaqually, leaves no powder or earth to subside, nor adds to the bulk and weight of the sediment) it turns such water of a beautiful pink, purple, claret, pease-blossom, blue, or black copper colour (if it turns the water blue it contains fixed vitriol, but little iron*)'. And so ends this extraordinary experiment.—Of the author's great ingenuity in explaining appearances, we have a sufficient example in the following paragraph. ' Galls, says he, tinging chalybeate waters, seems owing in part to the porous spongy nature of the gum, which when dissolved spreads every where in the water, entangles the iron earth, fixes it in the water, and being suspended therein by its gravity, its particles come nearer together, attract each other, becomes more ponderous till iron earth curdles and subsides †.'—The following experiments must not be omitted, because they have in them something very remarkable. Of a salt procured from Nevil-holt spaw, he informs us, 1. That ' A mixture of three parts of this salt and one of Harrigate sulphur-earth, on pouring hot water on them, fermented as strong as salt of tartar and lemon-juice, and had the smell of valerian-root without the foetid ; but this might be accidental. 2. Boiling water poured on this salt in a china basin fermented like salt of tartar and

* P. 15. † P. 17.

juice of lemons*. 3. A solution of its salts in distilled water, precipitates not silver out of its solution, but on standing a few days the mixture turns purple†. These two last experiments he says 'shew plainly the vitriolic acid, being of the nature with oil of vitriol and boiling water ‡'. *O te Bollane cerebri felicitis!*

The following is a table of neutral salts, which has much merit. 1. 'The vitriolic acid, with a fixed vegetable alkali, forms vitriolic tartar; with fossil alkali, Glauber's salt; with volatile alkali, vitriolic ammoniac. 2. The nitrous acid with fixed veg. alkali, common nitre; with fossil alkali, cubic nitre; with volatile alkali, nitrous ammoniac. 3. The muriatic acid with fixed veg. alkali, digestive salt; with fossil alkali, common salt; with a volatile alkali, common ammoniac. 4. A vegetable acid, with a fixed veg. alkali, regenerated tartar; with a fossil alkali, polychrest of Rochel; with volatile alkali, a vegetable alkali, (it should be a vegetable ammoniac) or spiritus Mindereri. The four neutral salts marked, in the last, of each acid are called ammoniacal salts; the acids here arranged according to their attracting powers with regard to the alkalies. The vitriolic acid will decompose any of the last nine; if added to a common nitre it will be decomposed, and become vitriolic tartar. The nitrous acid will decompose any of the rest ||.' With respect to this table, and the observations on it, we are obliged, in justice, to observe, that it is well known the same has been taught for many years past by a very celebrated professor of chemistry in Scotland: and indeed the whole of the treatise before us shews the author to have been acquainted with the names only of the substances in the table. As a proof of this, we shall quote only the very next paragraph. 'The impregnating principles of this water, so far as are vestigable, are, 1. A saline or muriatic principle. 2. A volatile alkali, which meeting with a fixed native alkali and the acid of marine salt, forms a muriatic salt §.' This requires no farther comment. If the talents of the professor we have mentioned for teaching be not greatly exaggerated, the author would have done well to have attended his lectures, as well as to borrow his table of salts. He would there have learnt a very different kind of philosophical chemistry from that into which he complains of having been deluded, which would probably have rendered his observations those of a judicious, practical experimenter on mineral waters §. But to

* P. 132. † P. 131. ‡ P. 133. || P. 67. § P. 68.

§ See the author's Advertisement.

proceed. Of the Crickle Spa, we have the following observation, and ingenious quere. 'It colours its basin and course black; but all things falling into it, or lying in its way, it clothes in snow white robes. Quere, Have putrid waters from stagnation such plentiful outlets? Or do they cloath things in their course in such fine white dres, and black below *?' The ingenious author, continuing his researches, finds the salt of Nevil-holt Spaw to be antiseptic, and a restorer of putrid flesh; upon which he observes, 'This is a peculiar property which neither allum, marine, nor any other of our neutral salts has, and constitutes it the most antiseptic we have. Though it is of a coagulating nature, yet, from the natural heat and circulation of the blood, and action of the vessels, I have known this water of considerable service in a fizy and inflammatory state of the blood, as in inflammations, rheumatisms, chronic agues, cachexies, &c. Even salt-petre itself, though destitute of this antiseptic, and not so cooling in snow by five degrees in Farenheit's thermometer, yet surely throws some lentor on the blood in hæmorrhages †.' That Dr. Pringle's ingenious experiments on antiseptic substances have never reached this judicious experimenter, may not be surprizing; but it certainly is wonderful that he should never have heard of salted meat. On chalybeate waters our author observes, 'that the acid spirit is invisible, incolligible, irretainable, penetrating the pores and interstices of the bowels, finds a ready way to the brain, waits not the common tedious round of digestion, circulation, and secretion; makes a quick impression on the brain and nerves, such as neither the water nor the fixed parts can do.' Of the medical virtues of sulphur water the author gives the following account. 'Comewe, says he, to the diseases to which sulphur waters are more peculiarly appropriated; such are all diseases of the skin, as eruptions, scab, leprosy, tetters, or ring-worms; creeping, spreading excoriations, swellings, scorbutic, arthritic, rheumatic, venereal, or their ulcers; roughness, hardness, or peeling off of the scarf skin: in these, drinking, bathing, washing, and fomenting, are necessary. They give great relief in relaxations of the nerves, vessels, and solids, accompanied with inability, and indisposition for motion; in gross, slow, feeble, corpulent bodies, and phlegmatic constitutions, which seem almost drowned in water, whilst the lymphatics are not broken nor distended beyond recovery of their tone. — There are instances where the Harrigate sulphur water has cured hæmorrhages, crustations, and vomitings of blood from the lungs, and

* P. 71. † P. 137.

healing ulcers there; for such we are obliged to the volatile acid and iron earth in the chalybeates in their cure.' Reader, if thou art not fully disgusted, we must refer thee to the book itself for farther dissatisfaction.

We have thus laid before the reader a specimen of the author's merit in the first part of his performance, and shall desist from any farther quotations, lest he should charge us with having plundered his book of its most valuable contents. Perhaps, however, he may think we do him injustice if we omit to acquaint the public, that he has enriched our language with the words *undequaqually*, *cruzzle*, *crazzle*, *raddle*, *sludge*, &c.

To this work the author has annexed some smaller pieces. 1st. An experimental essay on solvents of the stone in the kidney and bladder. In the prosecution of this, he has made 238 experiments on the dissolution of the calculi, and other stony matters, in various menstrua. And had he made ten millions, they would have been of no utility, in the unintelligible manner in which he relates them. A great many of his menstrua are such as can never enter the human body, in the state in which he applied them to the calculi. This is an absurdity but too common in experiments of this kind, and should be corrected. What shall we say of a man who tells us, in consequence of four experiments, 'that chalk is quickly dissolved by both vegetable and mineral acids? That of the mineral acids, spirit of nitre, salt and oil of vitriol, were the strongest; spirits of sulphur, and vitriol were weaker solvents; and aqua fortis too caustic. Strong spirit of nitre dissolved, softened, and made fall down in a soft milky pulp or sludge, or in powder, thirteen pieces of calculi of five different large stones, spir. salis eleven pieces, ol. vitrioli seven, aq. fortis (which was seldom used) four.' A very little acquaintance with chemistry would have taught him, that strong spirits of nitre and aqua fortis were the same; that spirit of vitriol and of sulphur were precisely similar, and different from oil of vitriol only in degree of concentration. We cannot help thinking that the author would do well to consider a proverb of the ancients, which says, *Mallem otiosum esse quam nihil agere*. "I would prefer being indolent to working to no purpose."

To his experiments the author has added some reasoning on the nature of calculi, and the nature and cure of calculous disorders, which the reader may consult as he thinks proper. A solvent for the human calculus, that can be applied within the body, is yet certainly a desideratum; for neither Dr. Alston's nor Dr. Whytt's very ingenious experiments and essays on the dissolving power of lime-water, nor Dr. Dehaen's Uva
urfi,

urfi, have been capable of answering this demand, either in dissolving the calculus or relieving nephritic complaints.

To this essay we have added an account of a quack medicine, called cerated glass of antimony. The receipt, in the author's own words, is this; 'Take fine transparent reddish glass of antimony, (not pale, cloudy, opaque, or black) put it into clean melted bees-wax, in a very rusty iron ladle, over a clear fire; let the wax boil six or seven minutes, then put in the stibium; let them boil slowly eight or ten minutes, till the glass turns soft and seems half melted; then pour off the wax, and throw the hot cerated glass on a clean, old, coarse, rough, harden cloth, and as it cools rub it dry, shifting it backward and forward.

We have related this preparation, that the reader might be convinced it differs in nothing, but its slovenly quackish dress, from the well known preparations in the Medical Essays, and Edinburgh Pharmacopeia. We are not certain that the medicine itself is ever used at present by any judicious practitioners, or that it ever answered those commendations which have been bestowed on it by Dr. Young, in the Edinburgh Medical Essays *, and by Mr. Geoffroy, in the Memoirs of the French Academy. *Opinionum commenta delet dies.* With respect to the validity of our author's testimony, and his discernment in diseases, the following may be a sufficient proof. He says, 'Though this, by long practice in the hands of a few, has been found and proved to be a noble medicine, superior to all our nostrums (the bark excepted). [Who ever heard of the bark's being a nostrum?] yet is it not an universal cure in all bloody-fluxes and loosenesses, nor equally safe in all constitutions. It is more successful in a chronic flux of several months, or many years continuance (other courses having failed) than in recent dysenteries or loosenesses; in dry seasons and situations, than in rainy, wet, or marshy. Nor is it useful to persons in this disease only, but in many others, as several hæmorrhages, epilepsies, manias, obstinate pains in the stomach, &c. yet it should not be given in a critical looseness, or inflammatory diseases, nor where there is an inflammation of the stomach, bowels, or other abdominal or thoracic viscera, nor where there is any large imposthumation or ulceration of those parts' Upon this we shall only beg leave to inform the author, that the dissections of Morgagni, Mr. Cleg-horn, Dr. Pringle, and Dr. Baker, combine in proving the dysentery to be always an inflammation and ulceration of the intestines; and that the learned Dr. Akenfide has sufficiently

* Vol. III.

evinced, by many judicious and credible experiments, that ipecacuanha is the best remedy now in use for this disease. This gentleman seems therefore to have favoured the public too late with his quack medicine, which he had much better have kept to himself. The treatise before us closes with a letter which seems to have been written by the author to himself, and has nothing better in it than an advertisement to the public, that the Nevill-holt water is to be sold by Mr. Owen, at his mineral water warehouse within Temple-bar, wholesale and retail.

Upon the whole: though the execution of the work before us be exceedingly bad, yet as it is employed on subjects of the first importance in medicine, we may venture to say of the author, in the words of Seneca:

Magnarum rerum, etiamsi successus non fueris, honestus est ipse conatus.

IX. *The History of Miss Clarinda Cathcart, and Miss Fanny Renton. Two Vols. 12mo. Pr. 6s. Noble.*

THE principal subject of this novel, which appears to be the production of a female pen, is, like that of most others, Love. From the usual strain of these compositions, one would be apt to conclude, that love is not only the principal, but almost the sole passion that actuates the human heart. This we consider as one of the most dangerous consequences resulting from the too general prevalence of these kind of writings. The youth of both sexes, having their minds early tinctured with this unhappy prejudice, are thereby rendered liable to the grossest delusions. They fondly imagine, agreeably to what they have read in romances, that every thing must yield to the irresistible influence of all-conquering love: but, upon mixing with the world, and studying mankind, not as they are represented in Novels, but as they exist in reality, they find, to their cost, that they have been miserably deceived; that they have viewed human nature through a false medium; and that though love has a strong influence on the actions of men, yet is it frequently over-powered by avarice, ambition, vanity, and a thousand other passions. With this defect, however, which this piece has in common with many others of the same nature, it must likewise be confessed to have some share of merit. It is neither, indeed, remarkably humorous, nor singularly affecting; but is enlivened, now-and-then, with brisk sallies of wit, or at least, of spirit, and sometimes embellished with tender and pathetic scenes.

The

The plan of it is as follows: Miss Cathcart, a young lady of beauty and fortune, and daughter to Mr. Cathcart, a banker in London, struck with the accomplishments of Mr. Renton, eldest son to Sir William Renton, bart. in Yorkshire, falls suddenly in love with him. The young gentleman is no less captivated with her charms; but is prevented, for some time, from declaring his passion by the death of his father, whose funeral is no sooner performed than he privately makes his addresses. Mr. Cathcart, who, in the mean time, is ignorant of his daughter's prepossession in favour of this gentleman, acquaints her, that he had procured for her an excellent match in the person of lord Darnly, and expresses his hopes she will give him that encouragement which is due to his rank, his fortune, and merit. This brings on a discovery of the mutual affection between her and Sir Harry Renton; and her father, who is a sensible man, approving of her choice, lord Darnly is informed that he has been too late in his application. Enraged at a disappointment which he so little expected, and resenting the indignity, as perhaps he might think it, of being rejected for a baronet, his lordship forms a scheme, which he actually executes, of carrying off the young lady, who, after having been conveyed as far as the borders of Scotland, is there rescued by one Mr. Douglas, a gentleman of that country, at whose house she continues till a short time before her marriage with Sir Harry.

As a kind of under-plot, which is naturally enough cemented with the principal one, two other lovers are introduced; these are, Miss Fanny Renton, sister to Sir Harry, and one Mr. Hope, son to a gentleman, who had formerly been possessed of a considerable estate in that part of the country; but who having become bankrupt from unavoidable accidents, had been reduced to the necessity of going over to the West-Indies, with a view, if possible, of repairing his fortune; and during his voyage thither had perished in a storm, while his wife, who accompanied him, and was supposed in England to have shared the same fate, was happily preserved, by having, a little before the tempest began, gone on board another ship, to visit some acquaintance. Mr. Hope's want of fortune seems at first to form an insurmountable obstacle to the attainment of his wishes, especially as his mistress has the offer of a young nobleman, possessed of a large, and heir to a much larger estate; but the young lady continuing true to her first engagement, the objections of her friends are at last overcome, and nothing now remains to be done, but that Mr. Hope, who had been bred a physician, should go abroad for a few years, in order to acquire some reputation in his profession. Just upon the point of setting out on

his journey, he is happily stopped by a most unexpected incident. His mother, upon her arrival in the West-Indies, had married the governor of one of the Plantations, who dying childless about ten years after, left her in possession of an immense fortune. With this she now returns to Great Britain, and meeting her son at Edinburgh, from whence he intended to take his departure, she instantly recognizes him, and puts it in his power to consummate his marriage. That of Miss Cathcart with Sir Harry Renton is celebrated at the same time; and thus the present Novel, like most others, concludes not with one only, but with two marriages. Two other matches are made in the course of the work, and several, though unfinished, are left in great forwardness; for, as we have observed, love, gallantry, courtship, and marriage, form the very soul of modern romance.

With regard to the execution of this work, it is but justice to acknowledge, that the characters are tolerably well supported, the sentiments generally just, and the style, though often careless, and even sometimes inaccurate, is yet such as may easily be excused in a female writer. We cannot help observing, however, that there is something unnatural in the conduct of the heroine, during her continuance in lord Darnley's possession; for neither at the time of her being seized in the neighbourhood of Islington, nor in the course of her journey of three or four days to Scotland, during which she could not possibly fail to meet with some passengers, does she ever give a single scream, or call for the least assistance; and her delivery at last is owing to an accident, of which she could not avoid to take the advantage, without declaring herself content with her captivity, and willing to remain in the custody of lord Darnly. We much question, likewise, whether any lady of so much liveliness, or rather indeed, levity, as Miss Cathcart, was ever susceptible of such a sudden and strong impression as Sir Harry Renton is supposed to have made upon her heart; for we believe the old observation will still be found true, that the gay are amorous, but the grave only are constant: the former have a passion for the other sex in general, without a strong attachment to any individual; whereas the latter, on the other hand, have commonly a strong affection for some particular person, and are, in a great measure, indifferent to all the rest of the sex. With these defects, however, and perhaps a few others, this novel must be allowed to possess some merit, and may certainly be read with as little danger, and as much advantage, as most of the romances that have of late years appeared. The description of the love-scene between Mr. Hope and his mistress, the account of the death of Sir William Renton, and that

that of the interview between Mr. Hope and his mother, are, in our opinion, amongst the most tender and interesting parts of the work. From the first of these we shall give the reader a specimen, that he may be enabled to form some judgment of the manner of this writer.

‘ One day his lordship, (viz. lord Elmor, one of Miss Renton’s suitors) had asked Sir William and my lady to dine at his seat, and see the improvements he had made since the old earl’s death. It was not thought proper that I should make one of the party; so, on that account, the company of my sisters was not desired.

‘ They were gone about an hour, when who should come in but Mr. Hope! I, at that time, was in the garden alone, musing on the situation I was in, and wondering what could be the cause of his absenting himself from us so long, when, as I had understood from Mrs. Dawson, he went out every day an airing.

‘ Caroline was at her harpsichord, and Nell had gone to call on Miss Wilks, our clergyman’s daughter, who is about her own age. When Mr. Hope called, he was told by Helen, the chambermaid, that Sir William and my lady were on a visit, but that the young ladies were at home, and she believed, in the garden. Helen had seen me go there, and, it seems, it was whispered amongst the servants, that Miss Fanny was quite another creature, since lord Elmor was come about the house, which they imputed to my having certainly vowed to be true to Mr. Hope, and which the cruelty and ambition of my parents wanted me to break. This, it seems, was firmly believed amongst the lower servants, and many wonderful stories of the consequence of broken vows were every night talked over the kitchen fire. Helen, who had a great regard for me, and always said I was the sweetest young lady in the house, trembled for the danger she thought me in; and out of zeal for my welfare, and to frighten me from the fatal purpose, used, as often as she thought me within hearing, to chant out the melancholy ditty of *Margaret’s grimly Ghost*. Prepossessed with these thoughts, the good-natured Helen was quite happy at the opportunity of sending Mr. Hope to me in the garden alone. I had got to the shady walk at the bottom of the terrace, and had sat down on the little green seat, which you are so fond of, and which you know is surrounded with jessamine and woodbine. I had taken a volume of the *Spectator* with me; but the beauties of that admired work were unable, at that time, to command my attention.

‘ I was sitting with my head leaning on one hand, the other hanging carelessly at my side, with the book in it, when Mr.

Hope entered the walk. I was so deep in contemplation, that I never moved till he was got so close as to kneel down and look up in my face, my eyes being fixed on the ground. Had Margaret's grimly ghost appeared, I could not have been more alarmed. I gave a great shriek, and the book dropped from my hand. Mr. Hope, in the greatest confusion, blamed his rashness, and protested he would rather die than give me a moment's pain. I recovered so far as to beg he would not make himself uneasy, for the effects of my fright would soon wear off. Would to God! said he, taking my hand, which he pressed to his lips, that the effect of your goodness and charms—Here he stopped, and, throwing himself at my feet, said, Oh, madam! forgive, forgive a creature destined to misery. Believe me, I had no intention—I wish my lord Elmor and you all the happiness it is possible to enjoy—Think me not so mean as to have one selfish wish. Pardon me, dearest creature, pardon this unguarded moment. Oh, Fanny! can you, will you forgive me?

‘Imagine to yourself, my dear Clarinda, the condition I was in. The agitation of my spirits had very near overcome my senses.

‘Oh! Mr. Hope, leave me, said I. Yes, madam, he replied, I will leave you, never—I took hold of his hand. Don't go—Believe me—I never, never will marry lord Elmor. Gracious heaven! exclaimed he, is it possible? Can my Fanny—But my senses deceive me—What am I? I can have no hopes—Such beauty, such merit, can never condescend to look so low. I begged him to rise, and desired him not to give way to his fears, for that my parents had promised never to force me into a marriage, but, at the same time I was determined never to marry without their consent. It is needless for me to describe the extacy he was in, or the pleasure I felt.’

X. *A Review of Mr. Philips's History of the Life of Reginald Pole.*
By Gloucester Ridley, LLB. 8vo. Pr. 4s. Whiston and White.

HAVING already reviewed the History of the Life of Reginald Pole, (See vol. xvii. p. 413. and vol. xix. p. 17.) we are the better enabled to give our opinion of the work before us. Mr. Ridley, in his deduction of Pole's parentage, has laboured greatly to expose the ambition of the house of York. ‘Was it,’ says he, ‘impossible, or unlikely, that some seeds of ambition, which shot up so plentifully in all the other branches of the house of York, should pass into the constitution of one descended from an aspiring race? and that the tainted blood of so many rebels should carry with it, into Reginald's veins, an hereditary corruption? In fact, did not his elder brother, the lord

lord Montague; his cousin Courtney, marquis of Exeter; and lord Montague's brother-in-law, Sir Edward Nevil, lose their heads, for contriving to advance the cardinal to the crown, on the information of another brother of the cardinal, who was concerned in the conspiracy, and discovered it? And did not his mother, the countess of Salisbury, suffer as an accomplice in the same treason?

We wish Mr. Ridley had omitted the whole of this passage, as the executions and punishments inflicted on the York family were, to the last degree, tyrannical, cruel, and unjust, and are among the greatest blemishes of the house of Tudor. Add to this, that the inference is unfair, and unwarranted by any part of Pole's character or conduct; neither does it appear that the intention of those unfortunate noblemen was to advance the cardinal to the crown; for they were arraigned, tried, and executed, for keeping correspondence with him at a time when he was filling all Europe with invectives against Henry for his divorce, and for his demolishing the monasteries in England. It has been, indeed, suggested by some writers, (but neither they, nor our author, bring any proof of it) that there was a design to have married Pole to the princess Mary; but there must be an end of history, if such surmises are adopted for facts. Mr. Ridley, after this, attacks Mr. Philips for the concern which the cardinal discovered while the divorce was in agitation, as if it had proceeded from the disappointment of his secret ambition. This, we think, is begging the question. A man so bigotted as Pole was to the papal power, and connected by many family-ties with the two suffering princesses, may well be supposed strongly affected with the proceedings in the affair of the divorce, without one pang of ambition mixing with his resentment. In short, we think a charge so unsupported weakens the excellent cause which the Reviewer has undertaken. If Pole, and we have no reason to disbelieve it, made his not complying with the divorce a matter of conscience, and, at the same time, if he lay under the greatest obligations to Henry, he acted like a good and a wise man, in first leaving the court and then the kingdom.

Mr. Ridley triumphs most unmercifully upon Mr. Philips's denying that Pole was present with the clergy, when they consented to own Henry for the head of the church. We really are of opinion, that whether he was or not, is of very little consequence to the controversy. He might be there as dean of Exeter, and outvoted by the rest of his brethren. We are sorry to say that our author, in his Review, gives too much indulgence to those trifling personalities which operate very little upon his principal subject. The reader is to observe, that Henry, at the

time of Wolsey's death, was so far from having entirely broken with the pope, that he was labouring to engage him to approve of his marriage; and we have many reasons for believing there is not a single word true, of that prince having offered Pole the rich archbishoprick of York. We have some suspicion, that the secret letter Mr. Ridley mentions, in p. 22, was sent from Padua, and not written in England. He and Mr. Philips differ about the motives of Pole's retiring a second time from England; and Pole himself says, that it was owing to the credit which Cromwell had at court, while our author seems to think it was owing to his having lost the king's favour. We know little or no difference between those causes, especially at courts, where it is seldom seen that a king is a person's friend, if the minister is his enemy.

Mr. Ridley takes great pains to answer all the objections brought by Philips against Henry's divorce; though we think neither of them has said any thing new on the question. He then gives us a long account of Anne Bullen, in which we find nothing that has not been related with equal accuracy and precision in other histories; the whole is, indeed, a very unimportant dispute, and we omit it the rather, because, long before we saw the present performance, we had given all the information necessary upon that and the other points which are of any real consequence in this controversy.

Mr. Ridley's view of Pole's treatise, *De Unitate Ecclesiastica*, is one of the best executed parts of his performance; but we cannot join with him that the executions of Fisher and More were "necessary in that struggle for liberty with the pope;" and "that any reasons of state should make it expedient to bring these men to the scaffold."—We are next entertained with the history of Pole's being called to Rome to assist in forming a plan of reformation, the materials of which are gleaned from authorities that are in every body's hands.

To give our reader some idea of this author's manner, we shall transcribe his next chapter, which is the tenth.

"The reward of this service was the calling Caraffa, Sadolet, and Pole to the cardinalate in Dec. 1536, and Frigosi and Alexander soon after. Mr. Philips's dissertation on cardinals in general, I pass over, as he acknowledges it a new order that grew to be necessary "from the great accession of temporal power to the see of Rome, and the extent of her spiritual jurisdiction, which still became more wide, as the gospel spread itself over the whole earth." But it makes one smile to hear the new cardinal's fustian on this occasion, "This is the inheritance we have received from those illustrious cardinals of the church, the apostles, whose successors we glory to be;" but
if

if I may be allowed to embellish my writing with a flower culled from Mr Philips, these successors "approached the apostles in proportion only as they fell less short of them." Nothing of the apostles humility appeared in these successors, who assumed titles and dignities to which the poor apostles were strangers; these grew from new powers in the church unknown to them; and which aggrandized men, who were at best but the successors of the priests and deacons of Rome. The unchristian pride, arrogance, and voluptuousness of this unevangelical order was grown to such a height at this time, that in the council of Trent one boldly ventured to complain of the grievance, and recommend the reformation of the cardinals. *Illustrissimi et reverendissimi Cardinales indigent illustrissimâ & reverendissimâ reformatione.*

'Yet great as this dignity was, if the spring of Pole's conduct be indeed the same that I have assigned, he must rather wish to decline accepting of it. He had not yet received the first tonsure, or made his vow of chastity; a vow not very consistent with the hopes of the English crown in dowry with the princess Mary: wherefore Reginald was the only person who opposed his promotion. The ambassadour, and creatures of Charles V. were particularly desirous it should take effect, pretending that this promotion would give the affairs of England a more favourable turn: "but Beccatelli, Reginald's secretary, has assigned a reason, says Mr. Philips, more suited to the genius of courts, and therefore more probable; that, by this means, an opinion would be removed, which several persons were possessed of, that the princess Mary, Henry's daughter, might, one time or other, chuse Reginald for her husband, from the singular affection both she and the late queen her mother had borne him from his infancy." If the emperor by his ambassadour laboured to prevent Pole by these means from marrying the Princess, whom he intended to dispose of elsewhere; Pole labored no less on the other hand to avoid this inconvenient dignity, signifying to the pope, "that nothing could be so ill timed as such a step: that it would make him forfeit all his interest in England, where he must appear a partisan of the pope and of the court of Rome, and would endanger the lives and fortunes of all that belonged to him."—The pope seemed satisfied with his reasons; and I, says Beccatelli, was witness to the real joy this declaration gave him (Pole.) But the next day, whether induced by the imperial emissaries, or of his own motion, the pope altered his mind, and commanded Reginald's immediate obedience. This peremptory command requiring present compliance, Beccatelli, who was present, says Pole "submitted to the tonsure with as much reluctance, as the lamb to the sheering knife."

'A design of admitting Erasmus into the sacred College, had not his death, a little before, prevented, gives Mr. Philips an opportunity of *drawing to his subject*, the character of that celebrated writer, against whom, as well as his admirer Mr. Pope, he is very severe, for not adhering steadily either to the Roman or Lutheran cause, but behaving with equal insincerity to both. As it belongs not to the subject, I leave it to those who may think themselves more concerned in his vindication. So much I will venture to say, that if a protestant writer had attacked the character of Erasmus with half this virulence, Pole, who was well acquainted with Erasmus, would have accosted him in this manner; "Because he differs in opinion from you, do you therefore charge him with insincerity? a man most exercised in literature, than whom no one in our age has labored with greater genius or more industry, and who has written more books than I believe you have ever read; is your rejecting his opinion in some cases a sufficient reason for you to affirm he does not mean what he says?" So I venture to declare Pole would have written against a Protestant who should have charged Erasmus with insincerity; for so he did write against Sampson in the very year that Erasmus died, when his character was better known than it can be now to Mr. Philips; but the patron of the monks must hate Erasmus.'

In the relation which follows of Pole's embassies, our author observes, that the pope was provoked, because Henry would not give him his kingdom; and the cardinal, because he would not give him his daughter. These conclusions are too rash, and too much in the spirit of party; besides, we should be glad to know what the cardinal could have done with Henry's daughter without his kingdom. Be that as it will, it seems to be very certain, that pope Paul III. sent Pole to the Low-Countries with the character of his legate, that he might be near at hand to encourage the growing discontents in England; and here our author applies to Pole the noted proverb, *Anglus Italianatus, Diabolus incarnatus*: "An Englishman Italianized is a devil incarnate." His eminence, however, found himself the dupe of all parties; and indeed, if Mr. Ridley could be well supported in the account he has given us of the intent of this legation, nothing appears to have been more wickedly designed, or more weakly managed. In his account of the suppression of monasteries, he differs greatly from Philips in the character each gives of the monks; but we are inclined to believe with our author, that the order in general was then degenerated to the very dregs of vice, sensuality, and ignorance. Mr. Ridley, perhaps, is not so well founded in his observations upon the utility, or rather inutility, of religious houses; nor do

we recollect any act of parliament that passed for a poor's rate before the reign of queen Elizabeth; and even that was brought about by the insurrections of the starving poor, which spread through every corner of the kingdom, and whose numbers undoubtedly were very great.

We have next a dissertation upon the shrines of St. Austin and St. Thomas of Canterbury; in which our author, at a very moderate expence of learning, or rather reading, triumphs over his adversary, by proving Austin to have been a bloody-minded monk and missionary, and Becket to have been a thorough Popish priest and an execrable rebel. It is, however, pleasant enough to hear Mr. Ridley's sagacious remark upon Henry VIII's shaking off the papal power; that being himself descended of Welsh blood (one Owen Tudor, who, as some say, was a brewer of Clerkenwell) he did it to revenge the deaths of twelve hundred monks at Bangor, who had been murdered at Austin's instigation. "This indignity (continues our author) Cardinal Pole, though descended, as well as the king, from those Britons, could not brook." Very arch, truly! but we should be glad to have known upon what authority, but that of two ignorant foreign priests, Beccatelli and Dutithius, Mr. Ridley says that the Pole family was of Welsh extraction, or had the honour of being descended from the illustrious Mr. Tudor.

In his section upon the pope's supremacy, our author again *kills the dead, and slays the slain*. There is no point in which the Roman Catholics are either so weak or so much divided as in that of the supremacy; and had Mr. R.'s reading extended so far, he might have questioned whether the majority of the Roman Catholics actually hold the supremacy of the pope in the sense Mr. Philips understands the expression. All that the Roman Catholics in Italy, Germany, France, and England, even before the Reformation, could be brought to acknowledge, was a meer priority (and even this was too much) and every man conversant in history knows how the kings of France, who all, excepting Henry IV. have been in their hearts the meekest bigots to the church of Rome that ever existed, laboured, after the establishment of the pragmatic sanction, to bring the Gallican church into an acknowledgment of the papal supremacy; nay, we greatly doubt whether it is at this time acknowledged in any country of Europe, and whether some Roman Catholic princes and parliaments have not in effect rejected the priority of the pope; we say *in effect*, for we do not pretend to say that they have formally disclaimed it. In short, the whole of the arguments for the papal supremacy are weak beyond notice; but we are surprised that Mr. Ridley took no notice
of

of one proof of it brought by cardinal Pole, from our Saviour giving Peter the preference, by going on board his ship, and bidding him *launch out*, while he ordered the other apostles to *let down the nets*. An argument, said old Latimer, which the simplest wherry-man about Westminster can confute; for one man can shove out the boat, but two or three are required to let down the nets.

We shall not detain our readers upon Mr. Ridley's defence of the king's supremacy in England. The display he here makes of ancient learning is superfluous; for he could have answered all that is urged by his antagonist on that head, by proving what he very properly lays down, "That Henry had little more to do than to revive the laws of his ancestors (he should have said *passed by his ancestors*) in order to get rid of the pope's usurpations." We think our author's observations, or rather sarcasms, on Pole's composed behaviour when he received the account of his mother's execution, are not only illiberal, but cruel. His behaviour on that occasion was great and philosophic, when we consider all circumstances, and that *great griefs are silent*.

In some passages of Mr. Ridley's section upon Pole's intimates at Viterbo we think he is inconsistent with himself, and that he argues upon wrong principles, in order to keep sight of his favourite position, that Pole's religion was always subservient to his ambition to mount the throne of England. He endeavours to prove this by Pole's being inclined to the principles of the reformers, and by his admitting into his company, or if our author pleases, his *intimacy*, several who either professed Protestantism, or were suspected of favouring it. A very little acquaintance with the history of that period will convince Mr. Ridley that he is greatly mistaken in his observations. The emperor, the French king, and almost all the states in Europe, were involved in troubles and wars on account of religion, and had alternately applied to the popes for the reformation of its errors, either by calling a council or otherwise; because it was agreed on all hands, that the most gross abuses and corruptions were daily gaining ground in the church of Rome. This complaint was so evidently well founded, that Paul III. not only acknowledged the necessity of a reformation, but appointed a committee of four cardinals and three ecclesiastics, who actually presented a plan, which, however it fell short of perfection, struck at many abuses, particularly among the ecclesiastics. The reasons why Paul failed in the execution of that plan, may be seen in the history of those times; yet it is certain that not only Pole, but every ecclesiastic of eminence in the Popish church, and even the popes themselves, at that time

time laboured hard for expedients to diminish or remove the universal odium into which their church was fallen.

This being granted, was it any wonder that Pole should associate himself with the favourers of the Reformation, were it only to be informed of the points in which it was most wanted, and were most likely to give satisfaction to the moderate persons even of their own communion; which was one of the great ends proposed by appointing the council of Mantua in 1537.

Mr. Ridley proceeds next to consider the council of Trent, Mr. Philips's opinion of it, and of the principles of the Protestants, and the decrees of the council; points which have been so amply discussed by the greatest Protestant writers, particularly those of the church of England, that we can only mention them here. Our author's reflexions upon king Henry and the duke of Somerset, which follow, are, we think, superficial; and every one who has read the history of the papacy in those times knows how narrowly Pole missed his election to the papal chair. Mr. Ridley attributes his irresolution, which lost him the tiara, to the suspense of his mind, divided between two objects of passion, that of the pontificate, and his marriage with the princess Mary, afterwards queen of England. We own his reasoning on this head to be plausible and (had Mary been then queen of England) probable; but we scarcely think that the appearance she had then of succeeding her brother, was such as could induce Pole to hesitate in accepting the popedom. Our author proceeds next to consider, in his twenty-second section, the biographer Philips's apparent aim in this performance, which, we think, must be very clear to every reader, without his information; and here he introduces the history of Dr. William Parry, who had undertaken to kill queen Elizabeth, and was executed on that account. Mr. Ridley should have informed us that this Parry had been formerly condemned for burglary, and had been pardoned by that princess; and likewise that Creighton the Scotch jesuit, by Parry's confession, never could be brought to allow of the queen's death.

In treating of queen Mary's accession to the throne, our author takes notice, after us (see vol. xix. p. 17.) of Philips's ridiculous observation on the day of Edward the sixth's death. He then endeavours to prove that Pole's views to marry the queen are the key which unlock his character; and mentions one Commendani, who was sent from Rome to propose the match between her and the emperor's son. Had Mr. Ridley consulted the history of England, he would have found Charles to have been so great a politician, that before the arrival of Commendani his ambassador,

sador, D'Aumont had actually secured Mary for her future husband; and a little critical sagacity would have informed him there is not the least foundation for the surmises of our historians, as if Mary had entertained the smallest idea of marrying either Courtney or Pole. It cannot be denied that the emperor did obstruct Pole's journey to England; but this was by no means because he was afraid the cardinal might espouse Mary. It was effected solely by the secret correspondence between Gardiner, who was jealous of Pole, and the emperor, whom Gardiner persuaded that it would be next to impossible to bring the parliament to consent to the Spanish match, and to re-establish popery, at the same time. This was the true reason why Charles in a manner arrested Pole upon the road, till the marriage between his son and Mary should be concluded. Nay, it appears by a letter, dated June 25, 1553, from Hobby, Edward the sixth's resident at Brussels, that some days before Edward's death Charles had ordered D'Aumont to propose the match to Mary. Had we room, we could bring the most authentic records and state papers to prove how far Mr. Ridley is mistaken in the whole of his reasoning on this point, capital as it is with him. We wish we could say it is the only one in which his virulence against Pole has not led him into errors. However, in some other parts of this section, it is only doing him justice to say, that he reasons with great strength and precision, and fairly overthrows his adversary.

The same mistake we have animadverted upon opens the twenty-fourth section, in which our author treats of Pole's embassies to the emperor, the French king, and to England; and here likewise he maintains his superiority over Philips, as he does in the twenty-fifth section. We shall here account for what we have said of Dr. Jeremy Taylor (see vol. xix. p. 20.) We there considered the quotation brought by Philips as the genuine sentiments of Dr. Taylor, without suspecting that he could have obtruded on the world so infamous a forgery as to quote a passage, which was so far from containing Taylor's opinion, that he wrote it only that he might refute it. This disingenuous forgery is almost unparalleled among men who continue to wear their ears. In the mean time, had the passage been genuine, we must have been justified in all we have said of Taylor. We leave that bishop's character, as to fanaticism, in the hands of several moderate and learned divines, who have treated of his person and writings. As to the remaining part of Mr. Ridley's book, in which he treats of the church and the abbey lands, the death of Cranmer, the burning of the Protestants, and the death of Pole, we find nothing new in it; and must refer our reader to what we have said on the same subject (see *ubi supra*).

Upon

Upon the whole, Mr. Ridley has acquitted himself as a keen and spirited disputant, though his reasoning is often thrown away. He takes as much pains to refute his adversary in points that confute themselves, as in those that require disputation and argument. Excepting those passages, the reader will meet with but indifferent entertainment in this performance; and we flatter ourselves, that a candid reader will find in our own Review most of the important matters treated of in Mr. Ridley's.

XI. *Physiological Reveries.* 4to. Pr. 1s. 6d. Becket.

IN this treatise, the author has given his thoughts on respiration, on the salivary secretion, and on fevers. This last article belongs to the branch of medicine called pathology, and therefore, the pamphlet might more properly have been entitled *Medical Reveries*, which would have comprehended the whole with propriety.

The author modestly apologizes for troubling the public with thoughts so crude as to merit the term of *Reveries*. 'The doubts I had started,' says he, 'seemed to me worth liquidation, which it not lying in my way to pursue, by practical researches in anatomy, I thought I could not do better, than by a publication to give them the chance of falling in the way of such, as join to the ability of examining them, candor, and a superiority to the vulgar prejudice against attempters of discoveries, or proposers of new opinions.'—On respiration, or at least as the word is generally understood, we find nothing new; but under this article is proposed a new hypothesis, viz. 'That the inhalation and exhalation on the surface of the body, are carried on alternately in the same set of vessels, analogous to the respiration of the lungs. His words are these: 'There are, as every one knows, an innumerable number of pores, spread over the surface of the human body, which are plainly the emunctories or channels of discharge, for vitiated, redundant, or, in short, perspirable matter; this is universally allowed. There exists also as plainly on the surface of animal bodies, (to say nothing of vegetables) a resorbent faculty. Now in order to supply organs for that resorbence or inhalation, several physicians have imagined a set of resorbent vessels, distinct from the exhaling ones. Whereas, if it should be true, that the act of inhalation is, in the perspiratory ducts, but alternative to the act of exhalation, and that the mouths of all those pores, in analogy to the mouth itself, keep on one continual vicissitude of inspiration and expiration, in true time with the great organs

of breath, from which they possibly derive their motion, then may these smaller ducts, without any violence to sense, be presumed identical *'. The author has not favoured us with any arguments drawn either from anatomical structure, or physiological experiment, to support this strange opinion, which unfortunately is repugnant to both. The late ingenious and useful discoveries concerning the lymphatics, have sufficiently proved them to be the vessels by which absorption is performed. For further illustration of this, we must refer the reader to the celebrated Dissertation of Dr. Monro, jun. *De Vasis Lymphaticis*, and to the *Medical Commentaries*. Neither the anatomical knife, nor the most penetrating injections have ever yet been able to demonstrate the exhaling vessels. The structure of the lungs, and the mechanical principles by which they perform the function of respiration, are clearly demonstrated in physiological writers; and before the author of the Reveries had indulged himself in supposing a similarity of operation in the vessels of the skin, he ought to have detected an analogy in mechanism. He seems to think, that his supposition would account for the quick action of some contagious miasmata upon the powers of life, better than by supposing them to pass through the common progress of the circulation. But in this we cannot agree with him; for in general, the time between the reception of miasmata into the body, and their action upon its principal parts, is not determined, and may be fully sufficient for the conveyance by circulation, which is exceedingly expeditious; and, wherever the poison acts instantaneously, it is evidently inhaled by the lungs, as miphitic effluvia from the grotto del Cauni, or from large masses of fermenting matter.

On the subject of saliva, the author has conceived a very great similarity between it and the seminal liquor, for the following reasons; because they are both secretions from the arterial blood; are both digested and prepared in their respective reservoirs, and have both their appropriate emissory vessels; and lastly, because they are both liable to resorption into the common mass of blood, and are both kept up by recruits from the animal chemistry. He must have been in a reverie indeed, to have concluded any particular similarity for these reasons, which are applicable to almost every secreted fluid in the body, these being the most common laws of all secretions. The bile, indeed, is not secreted from arterial blood, but its use in digestion is equally important, and its resorption into the blood in the chyle exactly the same. That the saliva answers very useful purposes in manducation and digestion, and with the

gastric, hepatic, and pancreatic juices assimilates the crude juices of vegetables more readily to the animal nature, seems fully established. 'Hoc ergo motu manducationis,' says the great Boerhaave, 'attenuatis cibis saliva expressa accuratèque permista, facit 1. Ad inducendam similitudinem corporis nutriendi; 2. Miscelam oleosi cum aquosis; 3. Solutionem salini; 4. Fermentationem; 5. Mutationem saporis, odorisque; 6. Excitationem motus intestini; 7. Refectionem momentaneam; 8. Applicationem sapidi, quum sit insipida ipsa*.' We must observe, however, that the sixth power imputed to this secretion is without foundation, since it appears, from the very accurate experiments of Dr. Pringle, that the saliva renders fermentation more moderate and durable, retarding rather than exciting it†. Dr. Boerhaave found, by the experiment of spitting out all his saliva for some hours, that he became uncommonly hungry; and hence he concludes it to give *refectionem momentaneam*, or prevent the sensation of hunger from recurring too quickly. If our author really thinks, as he seems to insinuate, that this liquor has in itself any nutritive quality, let him fast for a day, and be convinced of his error. Indeed, it is so far from being capable of nourishing alone, that from a little fasting it becomes singularly acrid, and soon perniciously putrid. With respect to the healing virtue which our author attributes to it, we are a little too enlightened in medicine to admit such doctrine: its virtue evidently extends no further than to prevent the exposure of wounds to the air, which is always noxious; upon this principle is the application of a bit of brown paper, which is as frequent, and therefore as much entitled to praise. Nor is our author more happy in supposing it, with Aristotle and Aldrovandus, to be an antidote to the poison of snakes. Upon the same authority it was esteemed a poison to them, until the ingenious naturalist Redi refuted the opinion by experiment‡. Oil too, has had the same reputation as an antidote, and with as little truth. For more particulars on this subject, we must refer the reader to Dr. Mead's elegant Treatise on Poisons.

Our author proceeds, thirdly and lastly, to the consideration of fevers. Here he appears to be very angry with physicians, for the expression of *persons dying of a fever*. 'The truth is,' says he, 'that since the creation of man, it is highly probable that no one, I repeat it, no one ever died of a fever, tho' very few, if any, without one; for if death comes on in consequence of a chronical disorder, of a dropsy, for example, which, of all distempers, is the least susceptible of fever, or of

* Institutiones, N° 67.

† Appendix to Diseases of the

Army, Paper 4.

‡ Exp. Natur. p. 233.

mere old age, placidly sinking into its arms, the fever will sometimes be too slow or too faint for human perception. In cases of sudden strokes of death, especially a violent death, the fever is too instantaneously transient to offer much, or, perhaps, any signs of it to observation *.' And yet the truth is, that very few, if any, have died without a fever. It is probable, that our author, from having indulged his pleasing reverie so long, has at length fallen into a dream, which produced this romantic idea. When he wakes, we should be glad to ask him, what sort of a fever it is, that is too faint for human perception, and gives no signs of its existence? Were he condemned to live a few days on his nutritious saliva, and on food as little perceptible as his fever, that is, on no food at all, he would soon lament the absurdity of his own doctrine. The writer continues his dream, we should have said his reverie, and inveighs against the term *febrifuge*, as he thinks a fever never killed any one, nor ought to be removed, being itself a salutary effort of nature to overcome some real disease. He therefore asks, if there can be any more propriety in saying, that a patient dies of a fever, than in saying he died of an Hippocrates, or a Galen, or of any other physician, who had honestly exerted his skill to save him †. He confesses, however, very candidly, 'that he does not offer this attribution of beneficence to fevers as any new remark; all the best physicians are sensible of it, and many have mentioned it in their works, but few, or none, have done justice enough to that benefice, or extended it enough. Sydenham, indeed, among many others, has not hesitated to admit of fevers being often occasional efforts of nature in favour of the patient ‡. Yet surely Sydenham, and all the rest of these physicians, gave medicines to cure this fever; so ill did their practice agree with their theory. It is, indeed, too true, that we are in such absurd awe of antiquity as to retain this reverie of the antients. Hippocrates believed a fever to be a salutary effort of nature, he trusted to it, and almost all his patients died. It is not surprising, that our author, who seems indeed to be a very superficial pathologist, as well as a bad reasoner, should acquiesce in such an absurd doctrine, when in a modern performance of much reputation, we meet with the following passage: *Id genus motibus præsertim febris annumeranda est. Licet commotio ista, perturbato circulationis systemate gravibusque symptomatis molesta, haud raro perniciem inferat, hinc merito morbus appelletur; sæpe tamen et mirificè adeo salutaris est, ut certius aliud potentiusve tum ad sanandos tum ad præcavendos morbos auxi-*

* P. 17.

† P. 22.

‡ P. 21.

lium natura vel ars vix agnoscat*. Can any thing be more palpably absurd, than to call that salutary which often and evidently brings destruction with it? Surely, if any one can be so misled by reasoning, as to maintain, against the universal sense of mankind, that fevers are beneficial; such a reasoner might well be deemed insane.

Agreeable to this position, our author proceeds to condemn medicines to destruction, without mercy, particularly venesection and narcotics. The Chinese, he says, highly disapprove our readiness with the lancet. Happy they, he exclaims, who can with manly fortitude occasionally bear pain, and hold over, without being compelled, by the extremity of torture, to have recourse to the treacherous palliations of narcotics, which, for the moment, stupify indeed the pain, but give fresh fury and force to the disease, and dose him into perdition! How totally different that sweet refreshing sleep procured by the hand of nature, from that obtained by the perfidious flattery of art, in those rank poisons which are the modern Herod of millions of innocent children. In like manner, how different in its effects, is the critical discharge procured by a natural sweat, from the premature forced ones by pharmacy. But this is a digression for which I ask pardon †. And indeed we think he should ask pardon for the whole performance. *Naviget Anticyram ‡.*

FOREIGN ARTICLE.

XII. *La Philosophie de l'Histoire.* Par l'Abbé Bazin. — That is, *The Philosophy of History.* By the Abbé Bazin. Dedicated to the Empress of Russia, by the Author's Nephew. 8vo. Pr. 5s. Imported by Vaillant.

THERE is great reason to believe that this production (notwithstanding the title and dedication) is the offspring of M. de Voltaire's pen: the stile, manner, and sentiments, unite to confirm this opinion; they are such as none can copy with success, and therefore few attempt it. Perhaps those pieces which have been attributed to him, and which he has refused adoption, are such foundlings as the unnatural parent will one time or other conscientiously take under his protection: his progeny have such a similitude in most of their features, that it requires but little discernment to trace their genealogy. Voltaire is like many of our English authors, who chuse to

* Gaubii pathologia, No. 641. † P. 24. ‡ Horace.

obtain the suffrage of the public before they risque their reputation in favour of the new candidate; with this difference, that the same interest which excites him to betray the secret, generally urges them to conceal it: Voltaire's avarice predominates over his pride, and he has never had the virtue to save his name from prostitution, when pecuniary considerations have interfered.

The book before us is not without many faults; its title is not very pertinent, its tendency is in some respects perhaps dangerous, and the reflections in various places trite and prolix; but he, in some degree, makes amends for his defects, by the strength of his reasoning, the justness of his remarks, and the unexpected point of view wherein he places observations, which, though often repeated, were never before seen through their present medium. That the reader may form some opinion for himself of this performance, we shall give such extracts as are the most general and unconnected, and which are most likely to convey an idea of the author's design. He introduces his work in the following manner,

' You wish that ancient history had been written by philosophers, because you are desirous of reading it as a philosopher. You seek for nothing but useful truths, and you say you have scarce found any thing but useless errors. Let us endeavour mutually to enlighten one another; let us endeavour to dig some precious monuments from under the ruin of ages. We will begin by examining whether the globe which we inhabit was formerly the same as it is at present. Perhaps our world has undergone as many changes, as its states have revolutions. It seems incontestable that the ocean formerly extended itself over immense tracts of land, now covered with great cities, and producing plenteous crops. You know that those deep shell-beds which we meet with in Touraine, and elsewhere, could only have been gradually deposited by the flowing of the tide in a long succession of ages. Touraine, Brittany, and Normandy, with their contiguous lands, were for a much longer time part of the ocean, than they have been provinces of France and Gaul. Can the floating sands of the northern parts of Africa, and the banks of Syria, in the vicinity of Egypt, be any thing else but sands of the sea, remaining in heaps upon the gradual ebbing of the tide? Herodotus, who sometimes tells truth, doubtless relates a fact when he says, that according to the relations given by the Egyptian priests, the Delta was not always land. May we not pronounce the same of the sandy countries towards the Baltic? Do not the Cyclades manifestly indicate, by all the flats that surround them, by the vegetations which are easily perceptible

under the water that washes them, that they made part of the continent? The straits of Scilly, that ancient gulph of Charybdis and Scylla, still dangerous for small barks, do they not seem to tell us that Sicily was formerly joined to Apulia, as the ancients always thought? Mount Vesuvius and Mount Ætna have the same foundations under the sea which separates them. Vesuvius did not begin to be a dangerous volcano, till Ætna ceased to be so; one of their mouths casts forth flames, when the other is quiet. A violent earthquake swallowed up that part of this mountain which united Naples to Sicily. All Europe knows that the sea overflowed one half of Friseland. About forty years ago, I saw the church steeples of eighteen villages, near Mardyke, which still appeared above the inundation, but have since yielded to the force of the waves. It is reasonable to think that the sea in a short time quits its ancient banks. Observe Aiguemonte, Frejus, and Ravenna, which were sea-ports, but are no longer such. Observe Damietta, where we landed in the time of the Croisades, and which is now actually ten miles distant from the shore, in the midst of land: the sea is daily retiring from Rozetta. Nature every where testifies these revolutions: and if stars have been lost in the immensity of space, if the seventh Pleiade has long since disappeared, if others have vanished from sight into the milky way; should we be surprized that this little globe of ours undergoes perpetual changes? I dare not, however, aver that the sea has formed or even washed all the mountains of the earth. The shells which have been found near mountains may have there been left by small testaceous fish, inhabitants of the lakes; and these lakes, which have been moved by earthquakes, may have formed lakes of inferior note. Ammon's horn, the Starry stones, the Lenticulars, the Glossopetræ, &c. appeared to me as terrestrial fossils; I did not dare think that they could be the tongues of sea-dogs; and I am of opinion with him who said one might as easily believe that some thousands of women came and deposited their *conchæ veneris* upon a shore, as to think that thousands of sea-dogs came there to leave their tongues.

Let us take care not to mingle the dubious with the certain, and the false with the true: we have proofs enough of the great revolutions of the globe, without going in search of fresh ones.

The greatest of these revolutions would be the loss of the Atlantic land, if it were true that this part of the world ever existed. It is probable that this land consisted of nothing else than the island of Madeira, discovered, perhaps, by the Phœnicians, the most enterprising navigators of antiquity, for-

gotten afterwards, and at length re-discovered in the beginning of the fifteenth century of our vulgar æra. In short, it evidently appears, by the slopes of all the lands which are washed by the ocean, by those gulphs which the eruptions of the sea have formed, by those Archipelagos which are scattered in the midst of the waters, that the two hemispheres have lost upwards of two thousand leagues of land on one side, which they have regained on the other.

The remaining part of this performance is divided into fifty-two chapters, under the heads of 'The different races of men; of the antiquity of nations; of the knowledge of the soul; of the religion of the first men; of the customs and opinions common to almost all nations; of Savages; of America; of the doctrine of Theocritus; of the Chaldeans; of the Babylonians become Persians; of Syria, of the Phœnicians, and of Sanchoniathon; of the Scythians and Gomerites; of Arabia; of Bram, Abram, and Abraham; of India; of China; of Egypt; of the language of the Egyptians, and their symbols; of the Egyptian monuments; of the Egyptian rites and circumcision; of the mysteries of the Egyptians; of the Greeks, their ancient deluges, their alphabets, and their genius; of the Greek legislators; of Minos and Orpheus, and the immortality of the soul; of the Greek sects; of Zaleucus, and some other legislators; of Bacchus; of the metamorphoses of the Greeks collected by Ovid; of idolatry; of the oracles; of angels, genii, and devils, among the ancient nations and the Jews; whether the Jews taught the other nations, or whether the other nations taught the Jews; of the Romans; the beginning of their empire, their religion and toleration; questions relating to the conquests of the Romans, and their decline; of the first people who wrote history, fables, and the first historians; and of legislators who have spoken in the name of the gods.

Such is the bill of fare; which, doubtless, must excite the curiosity of the learned, when Mr. Voltaire is to regale them in the character of the Abbé Bazin. They must not, however, be surprized, if in treating of such a variety of subjects, he has sometimes been guilty of repetitions, and even plagiarisms; but then these pillages, if such they can be called, are mostly from himself in his other works; and perhaps Mr. Voltaire's memory may at this time be so much upon the decline, as to make him forget when and where he has previously availed himself of his common-place book.

What he says of the knowledge of the soul, if it is not in every respect new, is at least curious and entertaining. 'What notion had the first people of the soul? The same which all

our boors have before they have understood their catechism, or even after they have understood it. They only acquire a confused idea, which they never reflect upon. Nature has been too kind to them to make them metaphysicians: that nature is perpetual, and every where alike. She made the first societies sensible that there was a Being superior to man, when they were afflicted with uncommon misfortunes: she in the same manner taught them, that there is something in man which acts and thinks. They did not distinguish this faculty from that of life. By what degree can one arrive at imagining, in our physical being, another metaphysical being? Men entirely occupied with their wants, were certainly not philosophers. In the course of time societies somewhat polished were formed, in which a small number of men were at leisure to think. It must have happened that a man sensibly affected with the death of his father, his brother, or his wife, saw the person whose loss he regretted in his dream. Two or three dreams of this sort must have caused uneasiness throughout a whole colony. Behold a dead carcase appearing to the living, and yet the deceased remaining in the same place, with the worms gnawing him. This, then, that wanders in the air, is something that was in him. It is his soul, his shade, his manes; it is a superficial figure of himself. Such is the natural reasoning of ignorance, which begins to reason. This is the opinion of all the primitive known times, and must consequently have been that of those unknown. The idea of a being purely immaterial, could not have presented itself to the imagination of those who were acquainted with nothing but matter. Smiths, carpenters, masons, labourers, were necessary, before a man was found who had leisure enough to meditate. All manual arts, doubtless, preceded metaphysics for many ages.

We should remark, by the bye, that in the middle age of Greece, in the time of Homer, the soul was nothing more than an aerial image of the body.—Ulysses saw shades and manes in hell.—Could he see pure Spirits?

We shall, in the sequel, consider how the Greeks borrowed from the Egyptians the idea of hell, and the apotheosis of the dead; how they believed, as well as other people, a second life, without suspecting the spirituality of the soul; on the contrary, they could not imagine how a corporeal being could be susceptible of either good or evil; and I do not know whether Plato was not the first who spoke of a being purely spiritual. This, perhaps, is one of the greatest efforts of human knowledge. We are not at this time of day such

novices upon that subject, and yet we consider the world as still unformed and scarcely fashioned.

However shrewd and ingenious this author's reflections may be, we cannot approve of his plan, which certainly tends to destroy all historical authority; though at the same time the lovers of truth must acknowledge themselves obliged to him for exploding numberless absurdities equally inconsistent and improbable, which have, nevertheless, remained unimpeached for a succession of ages. To the judicious this book may afford instruction and amusement; but to those who have only skimmed the surface of science, and whose religious opinions are still wavering, it may be dangerous, and cannot be useful.

MONTHLY CATALOGUE.

13. *Observations on the Baume De Vie, first discovered by Mr. Le Lievre, the King's Apothecary at Paris.* 8vo. Pr. 1s. Flexney.

THIS appears to be of the number of quack medicines with which the press daily teems, and the public groans.—To such excess is this mischief now risen, that regular pharmacy is almost destroyed; the *opiniated* use these medicines, which are sometimes like powder of post, entirely innocent, but oftener very pernicious, because they can confide more in their own skill and sagacity than in those of the physician; the *ignorant* use them, because they know no better. It is not then surprising that they should be in such universal estimation, patronized as they are by the two most prevailing enemies of mankind, Ignorance and Opinion.

This balsam of life, puffed off with a French title, which we make no doubt will recommend it greatly, is, like the rest, applauded as an infallible cure in all diseases. And that a greater quantity of it may be consumed, (which we apprehend would contribute much more to the emolument of the quack than of the patient) it is directed to be taken in clysters, as well as by the mouth. The pamphlet consists chiefly of letters from various people, nobility, and gentry, in France, as testimonials of its infallibility: of the same kind, we presume, as those which every day appear in the public papers, and of whose tendency even the credulous public is almost sufficiently convinced. It is not enough that we are over-run with French foppery and French cooks, our misery must be compleated with French quackery; though, to say the

the truth, our own quacks are equally expert in this mischievous art.

We do not doubt that the French would very willingly recommend their quack medicines to their beloved neighbours the English; they are very sensible their nostrums would make more havock among us, than a Richelieu or a Contades; by this art they may flatter themselves with destroying those

*Quos neque Tydides, nec Larissæus Achilles,
Non anni domuere decem, non mille carinæ.*

14. *A Letter from J. Keyser, Surgeon and Chemist at Paris, to Mr. Jonathan Wathen, Surgeon, of London; in answer to his Pamphlet, intitled, 'Practical Observations on the Venereal Disease, &c.' 8vo. Pr. 6d. Nicol.*

In our Review for July last, we gave an account of Mr. Wathen's pamphlet, to which this before us is an answer.

The author gives some attestations of its efficacy, particularly a letter from the celebrated Mr. le Cat, at Rouen, who may be justly esteemed one of the best surgeons in France. It appears, from this pamphlet, that this extolled pill is really a preparation of mercury by the vegetable acid, and still further comminuted by the action of a machine. The author mentions a circumstance with regard to physic in France, which well deserves our attention: it is, that in that kingdom no nostrum can be sold without having previously undergone the examination of gentlemen appointed by the faculty of physicians. The French government, says he, by the excellency of its police, protects the lives of its people from being destroyed by quack medicines*. How totally different is this from the conduct of our government, which every day gives the rascal, by patent, to these remedies.

*Quid non mortalia pectora cogis
Auri sacra fames!*

It is probably owing to this *sacra fames auri* in the French physicians, that, notwithstanding this good police, they have their quacks and their quackery.

The pamphlet before us attacks Mr. Wathen with a good deal of waspish malignity, and in a great measure unprovoked; since from this gentleman's pamphlet we cannot see that he impeached Mr. Keyser's pill, farther than the nature of his undertaking obliged him; that is, in common with other cele-

brated mercurial preparations. With respect to the facts contained in this letter, we can, from our own knowledge, contradict the assertion touching the use of Keyser's pill being common in the hospital superintended by Mr. Hawkins and Mr. Bromfield. This untruth should perhaps throw a doubt on the whole, unless the writer may possibly think himself entitled to the plea of *fidem non derogat error*.

15. *The Principles of the late Changes impartially examined: in a Letter from a Son of Candor to the Public Advertiser.* 8vo. Pr. 1s. 6d. Almon.

This author writes upon an entire new plan, for he attacks the present administration without being a violent friend to the last. The whole is supposed to be in answer to a letter sent to a gentleman in the country, dated London, July 24, 1765. We should be apt to think that the letter and this answer came from the same hand, did not marks of a superior diction and information appear in the former. The writer before us is one who seems to possess the Arachnean art of spinning out an eighteen penny pamphlet from a very slight quantity of materials. The whole of his reasoning consists in supposing that the late ministry was turned out through the invisible agency of the favourite.

Neither their public conduct, nor the private characters of any of them, had the least hand in their destruction: they did not die for violations of liberty; to expiate general warrants, seizure of papers, restrictions of the privilege, and security of parliament; restraint on the freedom of the press, rigorous crown prosecutions; informations for constructive contempts; essoins, privilege, and other obstructions to the course of justice. These, with all their attendants and consequences, whether justly or unjustly laid at their door, does not matter to the present purpose, were blasts which they had weathered; and they could not with any reason come as charges, at least from the grand enemy,

‘It was not their unpopularity, nor Canada bills, the Manilla ransom, the demolition of Dunkirk, encroachments in the fishing of Newfoundland, or disturbances in the settlements on the coast of Africa, nothing of the foreign system, or domestic management of affairs, that hastened these ministers to their end. They were not offered up to the complaints, the cries, nor the wishes of the people. Neither were they victims to the resentment of foreign courts, as sometimes has been the fate of ministers: for the ministers resident here, from those powers, whose aversion would not be a bad rule for our choice, were foolish enough at the time openly to speak out their ap-

pre-

prehenensions of a change, declaring, in a manner as insolent as indecent, but that should indeed give us a lesson, if we had ears to hear, that their courts would consider the reinstating of Mr. P. as little short of a declaration of war, and would prepare themselves accordingly.

Lord T. and Mr. P. are professedly our author's heroes. They would not accept of places because the invisible agency continued. The present ministry did; ergo, the present ministry are the tools of the favourite, and liable, like the last, to be turned out by him upon the least offence given. The whole of this composition (which is artfully enough put together) would be tolerable, had the author even attempted to bring into it that ingredient so necessary for conviction, we mean the smallest proof or evidence of the favourite's agency, either visible or invisible. Being destitute of that, the bubble must burst, and be resolved into the other political lies of past days, which are now no where to be found.

16. *The Political Apology; or, Candid Reasons for not taking Part with the present public System; in a Letter from a Man who never had a Place, to a Right Honourable Gentleman, who has lately accepted of an High Office.* 8vo. Pr. 1s. Willkie.

This performance is addressed to a right honourable gentleman who has lately entered upon a high office, but (so far as we can form a judgment) not upon the exercise of it. It proceeds upon the very same principles of invisibility, upon which we animadverted in our last article. The right honourable gentleman is taxed with inconsistency in entering into the administration; and after taking a thing for granted that ought to be proved, he roundly concludes, that we are to expect nothing but ruin, perdition, and thaneship from the present administration. The author writes in the style of a parliament man, who is a kind of political tutor to the right honourable gentleman whom he attacks. Our general observation upon such temporary productions may be comprised in a homely proverb, that 'The proof of the pudding is in the eating.'

17. *Considerations on Behalf of the Colonists. In a Letter to a noble Lord.* 8vo. Pr. 1s. Almon.

We have in a former number (see vol. xix. pag. 149) taken notice of the little pamphlet to which this performance is intended as a reply, as well as to the authors of two other publications

lications concerning the regulations and administration of our colonies (see vol. xvii. pag. 281, and vol. xix. pag. 66.) If the pamphlet before us be written by an American, he must be of the Cherokee or Esquimaux extraction, one who has learned as much English as enables him to scold, but never can acquire as much understanding as can serve him to reason. Without entering upon any defence of the late ministry as to the well-timing or propriety of the stamp-duty, which we have reason to believe the present ministry will not vindicate; we shall once for all observe, that if this furious author was every day to redouble his railings, and multiply the distresses, inconveniencies, and hardships of his country, all he could say would be nothing to the purpose, unless he could prove the negative of the following simple proposition, that, The British colonists in America are not bound by an act which was unanimously passed by the British legislature.

18. *The Elbow-Chair; a Rhapsody.* By the Reverend E. Cooper.
4to. Pr. 1s. 6d. Newbery.

We cannot deny this author the merit of being a pleasing writer, though we can by no means think him a great poet. Even his title-page must prepossess a liberal mind in his disfavour by the pompous display it exhibits of his other works. The reader may form some judgment of his genuine merit from the following quotation:

‘ A cot there is among those uncouth rocks
(Which heave their summit to the realms of day)
Where LABOUR dwells: behold the ruddy boy
(Fresh as the morn) that meets thee at the door,
And shames, O Bath, the barren city dame
O’erwhelm’d with vapours, ficklied o’er with spleen.
Curse on the fiend (for man he cannot be,
Nor bear the native image of his God)
Who grinds the poor, and from these healthy babes
Forestals the daily pittance poor of bread.
How have I seen them playful oft, and young
In little mazes hardly trip the ground,
And bound in gamesome glee! alas how chang’d!
The clinging infant clasps his mother’s knee
With eager importunity, and looks
That speak too plain, both HUNGER and DISTRESS.
A father’s care, and mother’s tenderness,
In tears of poverty and love o’erwhelm’d,
Serve but to aggravate the heart-felt woe,
And to complete the PICTURE OF DISTRESS.

At

At that sad hour, which some true friend requir'd,
 Then British GEORGE, the TITUS of mankind
 (And may a Fav'rite ne'er disgrace his reign)
 Reliev'd them pining from the arms of Death.*

Pity it is that a man cannot content himself with being a tolerable poet, without rambling fifty miles out of his way to be an execrable politician. In the name of common sense, what business has the line within the crotchets, in this passage? Towards the end of his poem, Mr. Cooper pays a compliment to the late Mr. Churchill; but most unhappily presents us with a very ridiculous picture, which the Spectator, long ago, drew, of a pen with some ends of whipcord depending from its nib, to express the scourge of satire. Addressing himself to the *manes* of Churchill, he says,

'The age is wicked, and the back of Vice
 Deserves those lashes that thy pen cou'd give.'

In a few lines farther, our author talks of often reproaching Mr. Churchill's *cold ashes*. These inaccuracies may be pardon'd in a great genius, but such a poet as our author has no right to present himself in a slovenly dress before the public.

19. *The Address: a Fable.* 4to. Pr. 6d. Nicoll.

This burlesque on a late celebrated address (see pag. 230) is by no means void of humour; but we cannot recommend the author as a Butler in the burlesque file.

20. *An Essay on Luxury. Written originally in French, by Mr. Pinto.* 8vo. Pr. 1s. 6d. Becket.

Few writers, when they treat of luxury, ascertain the idea of it in a proper manner. Some of them, under this expression, comprehend profusion and intemperance, and therefore declaim against it as inconsistent with the maxims of Christianity and the welfare of society; Others, by luxury, mean costly furniture, magnificent buildings, splendid equipages, elegant entertainments, and other things of that nature, and agreeably to this notion, maintain, in opposition to the first, that it promotes the circulation of money and the advantage of the community. On both sides there is truth; and each party would allow, were they mutually to explain the meaning of their expressions, that they differ more in appearance than in reality.

The author of this Essay has made many lively and judicious remarks on Luxury, though he sometimes does not ascertain the

* Referring to the act for importing beef, &c. from Ireland.
 mean-

meaning of his terms with due precision. Luxury, he observes, is contrary or favourable to the enrichment of nations, according as it consumes more or less of the produce of their soil and of their industry, or as it consumes more or less of the produce of the soil of foreign countries; and it ought to have a greater or a less number of objects, according as those nations have more or less wealth. With such an extensive commerce as now prevails, with so universal a spirit of industry, with such a multitude of arts brought to perfection, it would be a vain scheme to think of bringing Europe back to her ancient simplicity, which would be only bringing her back to weakness and to barbarism. The only point should be to give Luxury a proper direction, and then it would contribute to the grandeur of nations and the happiness of mankind.

21. *Daphne and Amintor, A Comic Opera, in one Act, as it is performed at the Theatre-Royal in Drury-lane. 8vo. Price 1s. Newbery.*

As we own ourselves to be so unpolite as not to have been present at the representation of this opera, we are deficient in two-thirds of the requisites for reviewing it; we mean, hearing and seeing. The public has already been acquainted with the letter-press part of it through Mrs. Cibber's Oracle, only a magician is here introduced instead of a fairy. Some songs are added, which, we make no doubt, are well executed, and have a proper effect.

22. *The Merry Midnight Mistake, or Comfortable Conclusion. A new Comedy. By David Ogborne. 8vo. Pr. 1s.*

Dictur in plaustreis vexisse poemata Thespis;

which, in English, is, that Thespis is said to have carried his plays in a waggon. But had this Play been one of them, its dulness and heaviness must have broken the carriage down, had it been as strong as any waggon now in England.

23. *The Art of Riding; or, Horsemanship made easy. Exemplified by Rules drawn from Nature and Experience. By J. L. Jackson, Esq. 12mo. Pr. 1s. Cooke.*

This pamphlet is frontispiced with the figure of a poking English race horse in a riding-house, which is the only new matter we can discover in it; the plan being evidently borrowed from a little pamphlet printed some time ago for Robson of Bond-street, and well received by the public, to whom we recommended it (see vol. xiv. p. 154.)

24. *The Laws against Ingrossing, Forestalling, Regrating, and Monopolizing. Containing all the Statutes and adjudged Cases concerning them, &c. By Stephen Browne, Esq; formerly Judge of his Majesty's Court of Admiralty, and one of the Justices of the Grand Court in Jamaica. 8vo. Pr. 2s. 6d. Withy.*

We do not pretend to review this pamphlet, nor indeed is it reviewable; only we think it proper our reader should know that such a publication is extant. It contains a very clear and accurate digest of the laws against the offences contained in the title-page, which, we are sorry to say, are now become so common as to make such a publication expedient, if not necessary.

25. *Reports of Cases argued and adjudged in the Court of King's Bench, in the seventh, eighth, ninth, and tenth Years of his late Majesty King George the Second; during which Time the Right Honourable the Earl of Hardwicke was Lord Chief-Justice of England. Folio. Pr. 2s. 6d. Flexney.*

We just mention this publication, because we think all our fellow-subjects ought to have an interest in every work to which the name of so great, so disinterested a lawyer as lord Hardwicke was, is prefixed.

26. *A Letter to Mr. Philips. Containing some Observations on his History of the Life of Reginald Pole. By Richard Tillard, M. A. 8vo. Pr. 1s. Horsfield.*

This author, after a few flourishes upon the infidelity and degeneracy of the age we live in, attacks Mr. Philips for saying, "That the whole Christian world beheld, in the decisions of the council of Trent, a most compleat and accurate rule of faith and discipline, which error and licentiousness had endeavoured to overthrow." Our author endeavours to demolish this position, by examining the canons of the council. He next attacks the pope's supremacy, and vindicates Anne Boleyn; after which he proceeds to the other common topics, some of which we have taken notice of in Mr. Ridley's article. But the whole is a tame superficial performance; and some of the authorities he makes use of in the history of England are despicable. Even Mr. Hume ought not to be quoted, when the originals from which he writes are almost as accessible as his history.

27. *A Dissertation upon the chronological Difficulties imputed to the Mosaic History, from the Birth to the Death of Jacob.* By W. Skinner, M. A. 4to. Pr. 2s. Baldwin.

Isaacson and other chronologists have supposed that Jacob lived *only* twenty years in Mesopotamia; and that Judah's marriage with the daughter of Shuah was *posterior* to Jacob's return to Canaan.

Upon this hypothesis, Jacob goes into Laban's service at seventy-seven, and marries no less than four wives and concubines after he is eighty-four; Leah, after bearing four sons, at four different births, sees that she has left bearing, and gives her maid Zilpah to Jacob, who bears him Gad and Asher; and then Leah bears Issachar, Zebulun, and Dinah, and all before Joseph is born, in the seventh year of Jacob's marriage. If Asher, Issachar, and Zebulun, were younger than Joseph, Dinah is ravished at twelve years of age. If, on the other hand, they were born before Joseph, Reuben brings home the mandrakes from the field when he was but three years old; Simeon and Levi, &c. spoil the city of Shalem before they were twenty; Judah begets Er at thirteen; Er marries at nine; Onan at eight; Shelah is *grown* at ten; Pharez begets children at thirteen; Benjamin is but twenty-three or twenty-four at the going into Egypt, when he had no less than ten sons, &c.

To avoid these improbabilities, our author supposes that Jacob might flee into Mesopotamia when he was only fifty-seven; that there might be an interval of twenty years between Jacob's fourteen years' service, and the six years in which he *again* undertook the care of Laban's flocks; and that Judah might marry Shuah's daughter while his father lived at Haran.

As to that expression of Jacob, which has led expositors into all these difficulties, namely, *that he had been twenty years with Laban*, our author thinks it was used by way of recrimination; when his time of *service* was the only thing to the purpose, and the mention of any other time he might have been with him would only have made against himself. He does not say that he had been with him *only* twenty years. Much less does he say that he had been in his neighbourhood, or lived in Mesopotamia, no more than twenty years.

The world is obliged to Mr. Skinner for this ingenious and useful dissertation, which is, perhaps, the best attempt that has been made to solve the chronological difficulties in which this part of sacred history has been involved.

28. *The Works of Jacob Behmen, the Teutonic Theosopher. To which is prefixed the Life of the Author. With Figures, illustrating his Principles. Left by the Reverend W. Law, M. A. Two Vols. 4to. Pr. 1l. 17s. bound. Richardson.*

It is a melancholy consideration to think that we live in times which seem to promise encouragement for such a publication, as the works of Jacob Behmen.

29. *The Plain Man's Guide to the True Church: or, an Exposition of the Ninth Article of the Apostles Creed: viz. The holy Catholick Church, the Communion of Saints. 8vo. Pr. 1s. Owen.*

This *Plain Man's Guide*, if we are not mistaken, is an old tract republished. The author is a zealous defender of the episcopal system, and an orthodox member of the church of England; but his performance might have been left among the lumber of antiquity, without any detriment to the learned world.

30. *Reliquiæ Sacræ: or Meditations on Select Passages of Scripture; and sacred Dialogues between a Father and his Children. In two Volumes. By Mr. Richard Pearfall. 8vo. Pr. 6s. Buckland.*

We cannot find any thing in these Contemplations which we can possibly commend, excepting Mr. Pearfall's piety.

31. *An Illustration of several Texts of Scripture, particularly those in which the Logos occurs. The Substance of Eight Sermons preached in the Cathedral Church of St. Paul, in the Years 1764 and 1765. To which is added, two Tracts relative to an Intermediate State. By Benjamin Dawson, L. L. D. 8vo. P. 4s. Millar.*

In these lectures the author undertakes to prove from scripture these three propositions;

‘ 1. That he who redeemed us was very God, manifested in the flesh; not the first of created beings united to an human body, nor a mere man, in whom the fulness of the Godhead dwelt not.

‘ 2. That Jesus Christ was indeed perfect man, “of a reasonable soul and human flesh subsisting;” but that man in whom God himself, and no other being, in nature inferior, dwelt.

‘ 3. That the Holy Ghost is of a nature perfectly divine; not a distinct and separate being from the Father Almighty, inferior both to Him and the Son; but true and very God; or,
in

in other words, that he, who hath sanctified us, is one and the same God with him that created and redeemed us.'

A considerable part of this volume consists of 'An illustration of those texts of scripture in which the Logos occurs.' The author begins with the first verse of St. John, and proposes the following explication of that passage, against which, he thinks, in point of doctrine, no person who believes Christianity at all, can have any objection.

'The Word here spoken of by the Evangelist is by all of them understood to relate to the Person of Christ. *The Word was God*, that is, (say they) Jesus Christ was God, or, a God. But by the *Word*, I apprehend, the Evangelist means (what is meant by it in all other places of scripture) the Gospel; and with a small but material variation of the construction of this so much disputed passage, the following natural and easy sense of it will appear, "That God is the original Author of our Salvation."

'1. *In the beginning was the WORD, and the WORD was with God, and God was the WORD.*

'2. *It was in the beginning with God.*

'3. *All was done by Him; and without Him was not any thing done of that which has come to pass.*

'St. John seems to mean no more by these words than to preface his account of the Gospel, which he styles, the *Word*, with the high original of it. *This was*, he tells us, from God himself; for that *in the beginning*, before it was published to the world, it *was with God*; *God was the Word*, the original Author and Giver of it. *It was in the Beginning with God*, lay hid from the foundation of the world in the eternal counsels of the Almighty. *All was done by Him*, the whole was from God; and *without Him was not any thing done* of that which has come to pass; that is, every part of the *Gospel Dispensation*, published by Jesus Christ, was from God; and whatever works he wrought in confirmation of it, not one of them *was*, of himself or came to pass *χωρίς το θεου*, without God.'

Having shewn what he apprehends to be the true sense of this passage, he endeavours to obviate all the objections which might be made to his interpretation, and to support his hypothesis by other texts of scripture.

The two tracts which are annexed to these discourses contain remarks on Mr. Steffe's Letter concerning the state of the soul after death, and his Brief Defence of the same; the former was published in vol. xvi. of the Monthly Review; the latter in the Grand Magazine, for April 1758.

